

The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

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¶ We would especially call attention to the new book "Cloister Chords" by Sister M. Fides Shepperson, and to "Good Health and Good Manners" by Ravenbyrne. These are new books, and have excited great interest in their respective fields. We anticipate that "Good Health and Good Manners" will become the standard text book for use in the hands of pupils in the 5th and 6th grades. The Lakeside Classics, especially the numbers prepared for use in Catholic Schools have become familiar to all schools and we are very glad to report a steadily increasing sale for this material.

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Humor of the School Room

While giving a geography lesson, a teacher called upon a precocious youngster named Johnny to tell what he could about "zones." Johnny responded as follows: "There are two kinds of zones, masculine and feminine. The masculine zones are temperate and intemperate, while the feminine zones are both horrid and frigid."

The average school boy is a pretty good judge of human nature as exhibited by his fellows. Collector of Customs Loeb of New York tells of a boy who was vaccinated on the right arm, and the doctor gave him a red "I've been vaccinated" ribbon to wear on his coat sleeve. But the lad proceeded to tie the ribbon on his left arm.

"Why," said the doctor, "you are putting the ribbon on the wrong arm."

"No," said the urchin, "you don't know the boys of our school."

Teacher—What is a volcano?

New Boy—Please, Miss, it is a mountain with the cork out.

A fond mother in San Francisco, hearing that an earthquake was coming, sent her boys to a boarding school in the country, so that they might escape it. In a few days' time she received a note from the principal saying:

"Take away your boys and send along the earthquake."

"Going to send your son to college?"

"Nope."

"Can't afford it?"

"Oh, I can afford it all right, but he cares absolutely nothing for athletics."

Among a collection of samples of school boy guesses, compiled from compositions and examination papers by an English teacher, are the following:

Chivalry is when you feel cold.

A thermometer is a short glass tube that regulates the weather.

An axiom is a thing that is so visible that it is not necessary to see it.

Things which are equal to other things are equal to one another.

The zenith is a quadruped living in the interior of Africa.

If care is not taken with dusty corners, microscopes will breed there.

Queen Elizabeth's face was thin and pale, but she was a stout Protestant.

An abstract noun is the name of something which does not exist, such as goodness.

An educational sub-committee was examining a class in a school. One of the members undertook to sharpen up the scholars' wits by putting the following question: "If I had a mince-pie and gave two-twelfths to John, two-twelfths to Isaac, two-twelfths to Harry, and should keep half the pie for myself, what would there be left?"

There was a profound silence among the boys, but finally one lad held up his hand as a signal that he was ready to answer.

"Well, sir, what would there be left? Speak up loud, so that all can hear," said the committee-man.

"The plate!" shouted the hopeful fellow.

He was excused from answering any more questions.

"William, you may define nuisance."

"New cents is like other coppers, teacher, only they is brighter."

"Mary Ellen, let me hear you define nuisance."

"New scents is fancy kinds of perfume what ain't like Floridey watter or Jockey Club."

"Now, Charles, let me see if you can describe nuisance."

"New sense, teacher, is where you learn a lot more'n you knowed before. People what board in Berkeley get lots of new sense."

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We would especially call attention to the new book "Cloister Chords" by Sister M. Fides Shepperson, and to "Good Health and Good Manners" by Ravenbyrne. These are new books, and have excited great interest in their respective fields. We anticipate that "Good Health and Good Manners" will become the standard text book for use in the hands of pupils in the 5th and 6th grades. The Lakeside Classics, especially the numbers prepared for use in Catholic schools, have become familiar to all schools and we are very glad to report a steadily increasing sale for this material.

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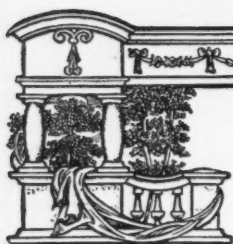
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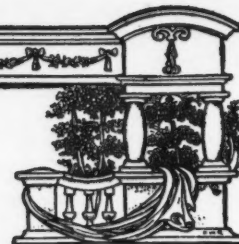
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Hostile School Legislation in Several States.

Archbishop Messmer Issues a Protest.



Free text-book bills and other school measures to which Catholic interests are opposed have come up again this year in the legislatures of several states. In Wisconsin, where the Socialists have a considerable representation in the legislature, measures of this kind have again been proposed, calling forth a letter from Archbishop Messmer to the clergy and laity urging united opposition to the bills. As the Archbishop's letter presents the case for Catholic interests much as it appears in other states also, we subjoin the letter in full as a matter of general value to our readers:

Bills Affect Parochial Schools.

Rev. Dear Sir: You are undoubtedly aware that several bills have been presented to our legislature at Madison which greatly affect our parochial schools. Some of these bills either threaten to open the way to all kinds of state interference with our schools (for which the state pays nothing), or to lay a new burden on Catholic taxpayers for the public schools, which are of no direct use to us. It is the duty of the clergy to call the attention of their people to these impending dangers.

If there is anything at all of which the Catholics of the United States may be justly proud, it is not the number of churches built all over the country, nor the splendid cathedrals erected in many cities, nor even the great hospitals and asylums for the sick and the orphans, but above all the 5,000 parochial schools with 225 colleges for boys and the 696 academies for girls supported at an annual sacrifice of over thirty-five million dollars, where some two millions of Catholic children receive their secular and religious education without one cent of cost to the state. These Catholic schools are the most precious possession of the Church in the United States and the greatest blessing to our beloved country. But while we look with noble pride upon these nurseries of our future Christian citizens, it becomes our sacred duty to defend with all the means in our hands the full and absolute independence and freedom of these schools from any and all unjust and unnecessary state interference. We have founded our schools without the state, we have kept and supported them without the state, we have brought them up to the present high standard of efficiency without the state, and with the help of God we shall continue this glorious work without the state.

Not that I would refuse to the state support justly due to us for the results we furnish by the secular education given in our schools. But I would at the same time maintain the absolute independence of our schools as to their religious character and internal management. Let the state examine our children and if our work is up to the standard required by the state, then in the name of all that is fair and just, let the state pay its share toward the support of our schools. If our work is not satisfactory, we shall not ask for the state compensation. What American, be he Christian, Jew or infidel, can object to such a fair demand which will "give to Caesar the things that are Caesar's, and to God the things that are God's"?

Argument Against Free Text Books.

There are two bills before the legislature which demand free books for the public schools. These bills are positively unjust and harmful to the interests of the Catholic and Lutheran citizens of the state, who support their own schools, in fact to all citizens whose children are not educated in the public schools. I fear there are many well-meaning and fair-minded people who are enthusiastic for these bills; they consider it to be a grand thing and a mighty advance in education if the state furnishes free text books in the schools. Unfortunately this is more sentiment than reason. The very principle implied in free text books is against every sound teaching of political economy; it is of its very nature a kind of state paternal-



ism which will logically lead to the most absurd demands of the most advanced socialism.

If we are not to run with open eyes into the utopia of the full-fledged socialistic or communistic state or commonwealth, we must draw a clear and definite line between state enterprise and the private and individual activity of its citizens, between state rights and duties and the rights and duties of the individual citizen. Admit that the state has direct and immediate interests in the education of the children, it does not in the slightest change or upset the old principle that the education of the children is first and foremost the duty and concern of parents and family. In the socialist theory the commonwealth is to supplant the family and the individual which are simply swallowed up in the state; the commonwealth is all and all the rest is for the commonwealth.

Not so is the Christian principle, which places the individual and the family above the state just as in the order of nature established by God they both precede the state. Organized society, call it state, commonwealth or community, exists for the sake of the family and the individual whose just interests it must protect, whose welfare and progress it must foster, whose peace and happiness it must secure, and all this by just laws without trespassing upon the God-given liberty and rights of man and without supplanting his individual and personal endeavors and work any more or to any greater extent than the general good or the needs of the whole people demand. There is absolutely no such need or necessity for free text books, just as little as there is any for free meals and free transportation. Education in modern times has made its rapid strides without these means; it can and will do so without them in the future. No taxpayer, I presume, would object to have free text books furnished to the children of families who are really poor and who, without any fault of theirs, have to depend for their support and living on the charity of others as much perhaps as on their own work and wages. We follow the same rule in our parish schools. This, however, is an entirely different proposition from the bill proposing free and gratis distribution of text books to all children, to rich and poor alike. It is a false and dangerous policy for the state to assume without urgent necessity the duties essentially inherent in the parents and

(Continued on page 38)

Catholic School Journal

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Vol. 11; No. 1

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Current Educational Notes

By "Leslie Stanton" (A Religious Teacher).

The Easter Spirit.—Is any time of the ecclesiastical year more rich in possibilities for the Catholic teacher than the season which we are about to enter? The sacred and solemn mysteries of Holy Week, the impressive church ceremonies, the atmosphere of nearness to the Man God—all these are with us and with our pupils as powerful aids in the forming of a deep, vital and enduring faith. The beautiful story of Our Lord's passion and death—that story of stories that never grows old—must be told again, with sympathy, with insight, with devotion and with love. In our ordinary instructions in Christian Doctrine, we appeal to the budding intelligence of our pupils; the sacred time now with us gives us a notable opportunity to appeal likewise to their impressionable hearts.

One aspect of the Easter spirit deserves more than passing attention. Easter is pre-eminently the feast of joy. "The Paschal season," says a Catholic writer, "is the season most in harmony with the aims of the Church and her Founder. Note how, even after the ceremonies of Easter are laid aside, the word of joy rings out in the sacred service, Sunday after Sunday, even unto the days of sackcloth and ashes.

"Surely, all this has some significance. Too often have the purposes of the Church been read away. Too often have we been told that the all-important thing is to do penance, whereupon too many of us have concluded that the only effective way to do penance is to be miserable. And some of us have gone so far as to imagine that the more misery we inflict on those about us the more acceptable penance we are performing and the more in harmony we are with the spirit of the Church."

The Easter season is the time of times for taking to heart the precept of the apostle: "Rejoice in the Lord, always; again I say, Rejoice." Both as religious and as teachers we must convince ourselves that the spirit of Catholicism is essentially the spirit of joy. It is not the futile joy of those who know God, nor is it the hollow joy of the faddist and the fanatic; but it is the joy which Jesus came on earth to bring to our hearts, the joy which came to the disciples in the Pentecostal fire. Religion has, and always will have, its duties, its responsibilities, its sacrifices and its violence to the lower nature; but it also must be a thing of consolation and happiness.

So here we find a point of departure for our Holy Week exhortations. Here we have a line of thought which will supply us with fruitful and helpful and inspiring class reflections for the days succeeding Easter. And this is a view of the Catholic faith which needs special emphasis in our day and generation. Our children must learn to love their faith; and how can they be brought to love it if they fail to see in it a course of that peace and that happiness which surpass all understanding? Viewed in the light of Christian joyousness, the lives of the saints become conceivable, the careers of Catholic heroes and apostles fit sweetly into the scheme of things.

Library Lists.—In several dioceses in this country committees of zealous Catholics have busied themselves preparing lists of public library books by Catholic authors. The work is in every way commendable, and it should receive the hearty endorsement of every one interested

in the cause of Christian education. But there is a word of warning to be uttered, none the less, and to be taken to heart by teachers who might unthinkingly urge pupils to make an indiscriminate use of the books listed by the committees.

At the present moment I have on my desk a list compiled by a prominent Catholic fraternal order, the selection being made from volumes to be found in a local public library. All the authors tabulated were Catholics of some sort or another, but not all of them were Catholic authors. The distinction is a vital one. For instance, here is one entry: "Pope, Alexander—Complete Works." Now, I don't think any Catholic teacher could conscientiously recommend to the average pupil the complete works of Alexander Pope. The gifted little wit who so often dipped his pen in vinegar, but too frequently, alas, dipped it in filth; and there are many of his verses which would make anything but wholesome reading for our boys and girls. I do not wish to precipitate an unedifying controversy about Alexander Pope; but the fact is, that whatever may have been his religious views as a man, they did not notably influence him as a writer.

A guiding principle in regard to the whole matter ought to be that just because a writer happened to be a Catholic we have no warrant for indiscriminately recommending all he wrote. Not all Catholics have been fervent Catholics nor instructed Catholics. Not a few of the Catholics who have written books might truly say with Hamlet: "I am myself indifferent honest; but yet I could accuse me of such things that it were better my mother had not borne me."

These remarks must not be construed as a reflection on the devoted men and women who are so zealously compiling library lists. I merely wish to show our Catholic teachers that they must not follow such lists with blind confidence. Perhaps after a time we shall find some of our number with time and ability to compile lists that, while containing fewer books, give more details concerning their contents.

That Sense of Humor.—Some Catholic teacher ought to write a paper on "The Development and Control of Humor." The task would be a difficult one, but on that account even more meritorious. In the meantime, let it be remarked that we have a powerful aid to education in our children's perception of the incongruous. Some psychologists maintain—and perhaps they are right—that children have no sense of humor at all; but at any rate the average child has a keen sense of the ridiculous and the incongruous, and in that possession the average child is blessed.

Once there was a genial pastor who had considerable difficulty in persuading some of the boys of his parish to occupy front pews at the children's mass. The young men had the unfortunate habit of hanging around the vestibule and nothing short of physical force—a measure which had its drawbacks—could induce them to come up higher. The priest overcame the difficulty by picturing, in a humorous way, the spectacle of a boy huddled on one knee with his head bumping the holy water font. The young men smiled and understood and perceived the absurdity of their former course, which they promptly abandoned.

It is a fact that sometimes Catholics are led to abandon the practice of their religion through the fear of being laughed at. This is another instance where the children of this world are wiser in their generation than the children of light. Why cannot the weapon be used on both sides? Once our pupils are brought to see that the practice of religion is the natural and sensible thing and that persons who do not attend to their religious duties are foolish and inconsistent, they will have a powerful motive for showing the faith that is in them. This idea must not

be pushed to extremes, and there are other things to be considered. But the education of the latent sense of humor will help considerably.

The sense of humor needs something more than development; it also demands to be controlled. Some children have a native facility for regarding everything as a joke. There is altogether too much flippancy in the air just now, and our pupils—some of them at least—are in danger of adopting a "smart aleck" attitude toward life. They will get over it, of course, when real sorrows and trials come, but meanwhile is it not our duty to set them right? We need not be assassins of mirth or apostles of the lugubrious life; but we do need to remind them occasionally that the big things in every department of human activity have been accomplished by men and women who were tremendously in earnest. Even the greatest humorists were at bottom very serious.

New Testament Readings.—Here is a little topic for meditation quoted from "The Principles of Public Speaking," a volume written by Dr. Lee of Johns Hopkins University.

"Observation proves that Bible reading in the majority of churches is very defective. Perhaps not one clergyman in ten reads a chapter so as to make its meaning clear, and possibly not one in twenty adds to correct reading the attribute of effectiveness. The Bible contains a great variety of literature, from the poetical and sublime allusions of the Psalms to the argumentative Epistles of St. Paul. The stories of Ruth and Esther are full of pathos, and there is no more inspiring theme than the Sermon on the Mount. Of all books the Bible should invite eloquent reading, entirely apart from the sacred character of its writings."

We teachers must make the application for ourselves. Instead of "churches" in the passage just quoted, let us read "parochial schools"; in place of "clergyman," let us read "teacher." Then we shall have a fairly adequate presentation of the case. Despite the fact—or is it because of the fact?—that religious teachers have so much public reading to do, many of them read wretchedly. They have ugly mannerisms, harsh tones, abrupt and discordant inflections that actually ruin the finest passages in the grandest books the world has known.

Expressive reading is an art, and as such it has its principles and its working rules and its adaptations to particular cases. It presupposes in the reader no extraordinary talent, but merely normal intelligence and common sense backed up by a reasonable amount of industry. Most of us might overcome the gravest of our sins of expression by listening to ourselves read. The experiment may be humiliating, but it is well worth the pain.

The teacher who reads well is an unceasing inspiration to the pupils. This is particularly true in regard to the New Testament. The finer spirit of the inspired text can not be imparted by means of commentary or reflection. It is closely knitted to the very words of the gospel.

We are not by any means insensible to the necessity of earnest meditation upon the gospel truths nor to the importance of zeal for God's glory; but we do think that the fruits of meditation and zeal would be somewhat more productive of results were the inspired word read in such a way that the young hearers might get at least a faint impression that it is really inspired. The wonderful discourse of Our Lord to His apostles after the Last Supper, as given in the Gospel according to St. John, will serve, when rightly read, to give our pupils an insight into the spirit of Holy Week and bring them closer to the feet of the Loving Savior.

Observation and reflection—both not necessarily infallible—seem to force upon us the conclusion that many religious teachers acquire their disastrous manner of reading as a result of fulfilling the duties of lector in the community dining room. To read with charm and expression amid the clatter of spoons and the lading of soup is, I confess, something of an heroic task; but then we religious ought to have something of the heroic in our makeup, and good reading during meals ought to lead more or less directly to our ultimate canonization. At all events, the rules and customs which prescribe reading during meals are intended for our greater good, and, since we must read, it is better in every way that we should read well.

The Desk in Order.—Last month we paid a well-merited tribute to the school janitor. Now let us come a trifle

nearer home, so to speak, and venture upon an impertinent hint or two regarding our own desks. Both the desk of the teacher in the classroom and the desk of the religious in the study room are as fingers pointing with unerring accuracy at the character and habits of their users. Books must be kept upon both, but those books will be preserved in health and vigor when neatly and systematically arranged.

Perhaps these remarks do not apply to the teaching orders of nuns, but they certainly have a degree of suggestiveness for men teachers. The members of the sterner sex undoubtedly have their strong points, but a neatly kept desk is ordinarily a virtue conspicuously absent. Let the philosophers give us the why of the matter; I am merely calling attention to facts.

Once there was a religious teacher whose desk, inside and out, was, as Lady Macbeth said, in "most admired disorder." It was oblivion and chaos and nemesis and confusion worse confounded. A local superior wanted to teach the good man a salutary lesson and proceeded to do so after a rather extreme fashion. In the teacher's absence, he took a stick and stirred around the heterogeneous contents of the desk. Later in the day the superior asked the teacher for a certain book that he knew was somewhere in the mass of educational debris. And the teacher went to that desk, fumbled around and finally produced the volume, blissfully unconscious that any disturbance had taken place!

Such incidents are sometimes met with in the biographies of men of genius who seem to have a certain latitude given them in the matter of neatness. But most of us ought to be too humble to lay claim to the weakness of genius. After all, it is largely a matter of attention; and, as good old Thomas a' Kempis assures us, "habit is overcome by habit." There is small danger of most men teachers going to the other extreme of a methodical religious who, when writing, puts the cork into the ink bottle after every dip. He claims that his sense of propriety is so acute that the sight of an uncorked bottle jars his nerves and disturbs his train of thought.

Closing Entertainments.—Now is the time, in many schools, when preparations for the summer closing begin. A tentative program is drawn up and an inventory of existing talent is carefully made. Then come the selection of material, the allotting of parts and the blood-curdling labor of rehearsals.

Experienced school directors always have one bit of sage advice on the tips of their tongues: Make the exercises short. And it is excellent advice. It is also good sense to avoid elaborate productions and to fear encores. The work of our teachers is trying enough without undue additional burdens, and our children are entitled to education with very few frills.

Sunshine.—Now that spring—to say nothing of the spring poet—is with us, let us get all the sunshine we can. It is good for body, mind and soul. The sun bath ought to be a national institution; it is convenient, exhilarating and inexpensive. When the day's work in the classroom is over, the garden or even the school yard is a better place in which to do our reading than any study room that the brain of parochial architect has conceived. Our evening meditation will be the better for it and so will the labors of the morrow.

The Literary Club.—The juvenile literary club and the debating society and the reading circle and the science guild are all good things. They arouse and maintain the interest of children who otherwise might be torpid, and they urge students naturally energetic to fields of study that give excellent practical results. And all the teacher needs to do is exercise a wise direction; the bulk of the work the children will do themselves, and in the doing of it a large part of their education consists.

Religious Vocations.—All of our teaching orders need recruits. In the ranks of the army to which we are proud to belong—the army waging peaceful war for God and country—there are vacancies present and future that must be filled. Are we inspiring in our pupils the spirit of zeal and self-sacrifice and devotion which is the soil in which the grain of God-given vocations will take root and flourish? The soil must be tilled even before Paul planteth and Apollo watereth.

Christian Doctrine and Religious Instruction

CHURCH CALENDAR FOR APRIL.

- 1 S Hugh. Theodora, M. Walericus.
 2 S **Passion Sunday. G. The Testimony of Christ, John 8.** Francis of Paula.
 3 M Richard, B. Benignus. Pancratius.
 4 T Isidore. Plato. Zosimus. Theodul.
 5 W Vincent, F. Juliane. Irene, Zeno.
 6 T Coelestine. Celsus, B. William, Ab.
 7 F 7 Dolores B. V. M. Herman. Finian.
 8 S Walter. Perpetuus. Redemptus.
 9 S **Palm Sunday. G. Triumphal Entry into Jerusalem, Matth. 21.** Mary of Egypt. Waltrude. Casilda.
 10 M Ezechiel, Pr. Apollonius. Terence.
 11 T Leo I, P. D. Isaac. Barsanuphius.
 12 W Julius. Victor. Constantine. Vissia.
 13 T Holy Thursday. Hermenegild. Ida.
 14 F Good Friday. Justinus. Lidwina.
 15 S H. Saturday. Crescentia. Ruadhan.
 16 S **Easter Sunday. G. Resurrection of Christ, Mark 16.** Benedict, J. Labre.
 17 M **Easter Monday.** Robert. Anicet.
 18 T Amideus, C. Eleutherius. Perfectus.
 19 W Timon. Elphege. Hermogene. Ruf.
 20 T Theotimus. Gemina. Oda. Sulpitius.
 21 F Anselm. Arator. Simeon. Isaac.
 22 S Soter and Caius, P. M. Leonides.
 23 S **Sunday after Easter. G. Jesus Appears to His Apostles, John 20.** George, M. Adalbert, B. M. Gerard.
 24 M Fidelis, M. Egbert. Mellitus, B.
 25 T Mark, Evang. The Great Litanies.
 26 W Mary of Good Counsel. Cletus, M.
 27 T Thuribius. Peter Canis. Theophil, B.
 28 F Paul of the Cross. Vital. Valeria.
 29 S Peter of Verona. Paulinus. Antonia.
 30 S **Second Sunday after Easter. G. I am the Good Shepherd, John 10.** Catherine of Siena. Sophia.

CATECHISM IN THE SECONDARY SCHOOLS.

The Catechism class in the high school or academy must not be made a class of Theology. We are at times inclined to form an altogether too exalted idea of the calibre of our secondary school pupils. Nevertheless the high school must enter a little deeper into the knowledge of the truths studied in the lower grades. This deeper knowledge of religious truths should be brought about, not by raising objections to the mysteries of Faith for solution. Such a course always appears to weaken Faith rather than to strengthen it. Even after a correct solution, there frequently remains an idea of some weakness in the doctrine. The articles of our Faith are largely revealed truths, and are not self-evident to reason. They must be apprehended by Faith. Now as to these objections, it is usually reason that raises a difficulty, and frequently reason is not satisfied with a solution offered by Faith, however reasonable the latter may be. Reason easily becomes suspicious and then it will not be content unless it be permitted to examine things critically. But instead of permitting weak, we might almost say foolish reason to raise objection to the teachings of Faith, let Faith itself be the inquirer. Pursue the plan of St. Anselm's "Fides querens intellectum." Let Faith teach reason and not vice versa. Permit the child's intellect to look a little deeper into the beauties of the heavenly mysteries, show how our visible creation is as it were, but a weak shadow, cast by heaven, a very imperfect reflex of God's heavenly

home, which He wishes us to enjoy with Him. This will make the child embrace the teachings of Faith with the heart, while the mind will be prepared to await the time of the beatific vision.—Rev. Joseph Weigand (Ohio).



THE PASSION OF OUR LORD.

(The illustration above is from a church window design by The Gavin Art Glass Works, Milwaukee.)

It is proper that the closing days of Lent should be observed in all our schools by special prayers or meditations befitting this most important period of the liturgical year. Teachers can use to advantage almost any book containing meditations on the Passion of Our Lord. The thoughts and sentiments presented in the writings of St. Paul of the Cross, who was pre-eminently the preacher of the sufferings and Passion of Christ, will be found very effective. As every religious teacher well knows, much comfort, grace and virtue can be drawn from devout meditations of this kind. It is, therefore, greatly to be desired that the method and practice of meditation be fostered during the school life of our youth, so that they may tend to continue it through later years. The frequent reflection on the love which Christ showed towards all mankind, and the bright examples of every virtue given us by His long suffering can not fail to exert a powerful influence in developing true Christian character. We recommend the reading of

these meditations to the classes, as an opening or closing exercise during the remaining days of Lent. We would also repeat our suggestion of last year that teachers explain fully to their pupils the special church services of Holy Week.

EXPLANATION OF HOLY COMMUNION. (Lessons as Given in Catholic Schools of England.)

(Concluded From March Number.)

Minister.—125. The Minister of the Holy Eucharist is a priest; he consecrates it at Mass and he gives it to the faithful in Holy Communion. 126. Although deacons in the early ages were often allowed to give Holy Communion, they could never consecrate it.

Subject.—127. A baptised person who receives the Holy Eucharist is the subject of the Holy Eucharist. 128. A sacrament must be validly and lawfully received. 129. A sacrament is valid when the soul really receives it. 130. The sacrament of the Holy Eucharist is valid whenever it is received, as it is a permanent sacrament. 131. A sacrament is lawful when duly administered and duly received. 132. It is "duly administered" when the minister fulfils what is required of him by the Church. 133. It is "duly received" when the subject brings to it the proper dispositions. 134. To receive Holy Communion lawfully the subject must have been baptised, he must know what he is receiving and he must be in a state of grace.

135. The Sacraments always give grace to those who receive them worthily; 136, but if any one should approach the Holy Table unworthily, that is unlawfully, he would receive no grace, no union could be made between our Lord and himself, and instead of this union there would be a dreadful sacrilege committed. 137. The catechism says: "It is a great sin to receive Holy Communion in mortal sin, for he that eateth and drinketh unworthily eateth and drinketh judgment to himself." (1 Cor. xi. 29.)

Necessity.—138. The obligation of receiving Holy Communion is taught us by our Lord Himself. 139. "Except ye eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you." (S. John vi. 54.) 140. And the Church commands us, under pain of mortal sin, to receive Holy Communion once a year, and that at Easter time. 141. The fourth commandment of the Church is "To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts." 142. The word "thereabouts" means the time shortly before and after Easter.

143. In England the time appointed for making the Easter duties is between Ash Wednesday and Low Sunday, both days included. 144. Ash Wednesday, the first day of Lent, comes a little more than six weeks before Easter Sunday; Low Sunday comes on the octave or the eighth day after the feast. 145. A Catholic, who through his own neglect does not make his Easter duty, is guilty of a grievous sin. 146. Sailors at sea during the whole Easter time, with no opportunity on board for approaching the Sacraments, should make their Easter Communion as soon as they come to land. 147. We ought also to receive our Lord in the Blessed Sacrament in the time of great temptation and trouble, and at the approach of death.

148. Children are bound to receive the Blessed Sacrament, as soon as they are capable of being instructed in this sacred mystery. 149. They should strive to be very attentive at the religious lessons, that they may be allowed to make their First Communion as early as possible. 150. They should also keep themselves pure and innocent for this greatest act of their lives.

REVIEW OF THE SACRAMENTS IN GENERAL.

Definition.—1. A Sacrament is an outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls. 2. There are seven Sacraments; Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony. 3. In our bodily life we pass through different states from birth to death, in the life of our soul we also pass through different states. 4. and God has given us seven sacraments, which provide in turn for all our spiritual wants.

5. (1) **In Baptism we are spiritually born again;** 6, it is a sacrament which cleanses us from original sin, makes us Christians, children of God, and members of the Church.

7. (2) **Confirmation makes the soul strong;** 8, it is a sacrament by which we receive the Holy Ghost, 9, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

10. (3) **Holy Eucharist gives us spiritual food;** 11, it is the true Body and Blood of Jesus Christ, under the ap-

pearances of bread and wine.

12. (4) **Penance cures the soul's sickness;** 13, it is a sacrament whereby the sins, whether mortal or venial, which we have committed after Baptism are forgiven.

14. (5) **Extreme Unction helps us through our last illness;** 15, it is the anointing of the sick with holy oil accompanied with prayer.

16. (6) **Holy Order gives us spiritual rulers;** 17, it is a sacrament by which Bishops, Priests and other Ministers of the Church are ordained, 18, and receive power and grace to perform their sacred duties.

19. (7) **Matrimony keeps up a supply of members of the Church;** 20, it is a sacrament which makes marriage holy, and gives a great grace to those who receive it worthily.

Three Things Required for a Sacrament.

21. The three things required for a sacrament are outward sign, inward grace, and institution by Jesus Christ.

Outward Sign.—22. A sign is a mark or token of something else which it represents—thus, smoke is a sign of fire. 23. A sign is outward when it is perceived by any of the five senses of seeing, hearing, touching, smelling, tasting. 24. The outward sign of a sacrament consists of **matter and form.**

Matter.—25. The matter is the substance which the minister uses in giving the sacrament, or else the acts done while the sacrament is being given. 26. Water is the matter of Baptism, because it is the thing used for the sacrament. 27. The acts of the penitent—namely, contrition, confession, and satisfaction, are the matter of Penance, because they are acts done while the sacrament is being administered.

Form.—28. The form consists of the words said while using the matter. 29. The matter and the form are absolutely necessary for every sacrament; 30, they must be applied by the same minister to the same subject, and any material change in either would destroy the sacrament. **Example:** 31. The Form of Baptism is—"I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." 32. These words are said while pouring water on the head of the child, and the **same person** must pour the water and say the words. 33. In like manner, for the sacrament to be valid, **pure water** must be taken, not water mixed with other substances, as tea, scented waters, etc. 34. Holy water may be used, for it is pure water blessed.

Inward Grace.—35. The inward grace is the gift which God has promised to bestow upon the soul whenever the outward sign is duly performed. 36. The graces given by a sacrament or the work of a sacrament upon the soul are called its effects. 37. All the sacraments give sanctifying grace. 38. Baptism gives it for the first time. 39. Penance gives it by restoring it, if it has been lost by mortal sin. 40. The other sacraments give it by increasing it, as the soul should already possess sanctifying grace before receiving them. 41. Each sacrament gives also its own special sacramental grace. 42. This special sacramental grace answers to the object of each sacrament, and gives a title to certain actual graces. **Example:** 43. The **object** of the Holy Eucharist is to **feed** our souls, and the sacrament gives us Jesus Christ, who feeds our souls with His sacred Body and Blood. 44. The Holy Eucharist also gives a **title or right to certain actual graces** which we receive in the time of temptation; 45, so that with their help we may overcome and preserve the life of our soul. "He that eateth Me, the same also shall live by Me." (S. John vi. 58.)

Divine Institution.—46. Jesus Christ alone has the power to institute sacraments, which is to make outward signs the means of grace. 47. The promise of our Lord that the outward sign shall give the inward grace is termed the institution by Christ.

Division.—48. Some sacraments are necessary for us, because without them we could not enter heaven. 49. Baptism is necessary for everybody; Penance is necessary for all who have committed mortal sin after Baptism. 50. Other sacraments ought to be received on certain occasions—Holy Eucharist at Easter-time, Confirmation when we are old enough to be taught and to understand our religion, Extreme Unction when we are in danger of death by sickness.

(Continuee on page 10)



Brief Messages From Catholic Educators

THE SPECIAL HELP PERIOD.

The purpose of the special-help hour is not to furnish a time or a means of punishment. Each child kept during that period should be kept because the teacher has in mind some definite or specific way in which he intends to help the child to a better understanding of some problem, to help him realize the importance of giving more attention to his lessons during the study period, to help him understand the importance of promptness and the evil effects of the habit of tardiness, to help him understand the advantages of courtesy to his school-mates, to help him in some way to overcome his rude or careless habits of speech or behavior. Children should not be kept for special study unless the teacher intends to help the child and has a definite idea of how to go about it. Every experience during the special-help period should bring the pupils some positive gain, some better understanding of the lesson of the subject in general, some better appreciation of the pupil's responsibility or duty, some better understanding between teacher and pupil, some better purpose in the boy's heart to do his work more carefully, to do his best, some increased self-respect and courage and aspiration.—"M. T. M."

TEACHING OF PRAYERS.

The teacher should give short, clear and simple explanations of the prayers learned by the children, that should involve some of the elementary truths of religion—questioning, of course, on what he explains. In these explanations, his principal care should be to inspire the children with a high idea of the goodness and mercy of God, of the Blessed Virgin, and of the saints and angels. This will enkindle sentiments of reciprocal love in their young hearts, for children readily and necessarily love one who is known to be worthy of love. The omniscience of God, by which He sees all their thoughts and actions, should also be deeply impressed upon their minds, as well as the remembrance of the continual presence of their guardian angel; for these will be an admirable safeguard against secret sins. He should frequently return to this, trying, if possible, to make the children, however small, learn to feel at all times that they are not alone, but have the loving companion by their side. This will have the most salutary effect upon their conduct, as, in the mercy of God, no violent temptation is permitted to assail the Christian without the voice of conscience being immediately raised to warn the soul of its danger.

—Rev. A. A. Lambing (Pennsylvania).

SAVING POWER OF PUNISHMENT.

The great Father Tom Burke, though an only child, was by no means coddled. He used to say: "My mother, old convent in Galway and the first dawning of my vocation are built up in my soul together; the first, my mother, the most intimate and endearing of all." He often said that she considered it her sacred duty to chastise her boy, and he often deserved it, too. She always began with prayer: Direct, O Lord, our actions and carry them on by thy gracious assistance.

"When I saw my mother," he says, "enter the room, make the sign of the cross and solemnly invoke the light of the Holy Ghost to direct her, I knew I could expect no mercy. I never got such a beating as that directed by the Holy Spirit. At times by way of variety, the word 'direct' was changed to 'prevent'; but it never did prevent, down the lash always came."

If we had more such mothers we might have more Tom Burkes, fewer boys in the house of correction, fewer girls in industrial schools, fewer adults in jails and peni-

tentiaries. It is good to have the rod always in evidence, good to use it sometimes on some children; better yet to bring them up so that they will not need even a command, but will be ready to anticipate the wishes of superiors. Something more cruel and disgraceful than chastisement administered through love may await them later.

—Rev. P. A. M.

DANGER TO THE GROWING BOY.

The use of the cigarette seems to be on the increase with city boys during the period of rapid growth. The wreath of cigarette smoke which curls about the head of the growing lad holds his brain in an iron grip which prevents it from growing and his mind from developing just as the iron shoe does the foot of the Chinese girl.

In the terrible struggle for survival against the deadly cigarette smoke development and growth are sacrificed by nature, which in the fight for very life itself must yield up every vital luxury such as healthy body growth and growth of brain and mind.

If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their life's blood, and that the cigarette is a maker of invalids, criminals and molly-coddles—not men—it ought to deter them some. The yellow finger stain is an emblem of deeper degradation and enslavement.—"Chicago Teacher."

STORIES IN RELIGIOUS INSTRUCTION.

The custom of teaching by stories is as old as the human race. From the days of the peaceful Sethites and the Scriptural "mighty men, men of renown," when the patriarch drew his listeners about him and embodied in narrative form the facts and fancies which his ripened intellect had accumulated in its hundreds of years dealings with the affairs of life, down to our own busy, bustling times, when the most popular and powerful literary form is the work of fiction, story-telling has found a place in all manner of teaching. Of our Blessed Lord Himself was it prophesied that He would use this form of discourse, and when His public life began the prophecy was amply fulfilled. "All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them" (St. Math. XIII., 34).

In the catechism class, the judicious use of stories is a powerful aid in interesting the pupils and fixing the truths of faith and morality in their young minds. This form of teaching, however, may be, and as a matter of fact often is, productive of far from satisfactory results. This is because the wrong kind of stories are selected or because the stories are told in an ineffective way, or because they are told at inopportune times.

A VARIETY OF SCHOOL TOPICS.

Value of Exercises: Teachers should remember that all physical exercises, marching, free gymnastics, calisthenics, or what not, depend for their value upon the promptness, accuracy, and correctness with which they are performed. Nor can the interest or the enjoyment of the pupils, in such exercises, be maintained for any length of time, if sluggishness, inattention, or inaccuracy are permitted.

For the Blackboard: In many schoolrooms the children look forward to the appearance of the new calendar with interest and pleasurable anticipation.

The calendar may be of great assistance in giving the children an idea of the passing of time, and in celebrating the great events which have occurred on certain dates.

Written Work: Written work has its place in the school; but when carried to excess there is danger that

the results will be positively injurious. Too much written work results in untidy papers, poor spelling, and, finally, disgust on the part of the average pupil. A little less written work neatly done and properly corrected in the presence of the class will give better results.

Picture Study: In picture study have a definite number of good pictures to be studied during the year, and see that every child is provided with one. Help them to see wherein its beauty lies. Let them write about the picture and mount it. Give a little study to the artist, his biography, history of his time, conditions which led him to the painting of certain pictures, to distinguish certain artists' pictures by their style. Tell them where the original pictures are to be found in the great galleries—in fact, study pictures just as we do literature, getting all the fine thought possible out of them.

Attention to Details: To keep the schoolroom in order close attention must be given to small things. A superintendent writes: "I visited a school where the teacher, a normal graduate, said at the close of a lesson, 'Recess.' All hurried out and there was confusion. Asking him to call them in again, I said I would show them the 'Boston way.' Then I numbered the rows of pupils (there were eight); then I put the figures 1 and 3, 2 and 7, 5 and 8, 4 and 6 on the blackboard; then I struck the call bell and rows 1 and 3 arose, and waving my hand they went out; touching the bell again rows 2 and 7 arose and were sent out; and so the rest."

EXPLANATION OF HOLY COMMUNION

(Continued from page 8)

51. Three of the sacraments—Baptism, Confirmation, and Holy Order—impress a character upon the soul. 52. To "impress a character" upon the soul is to leave an eternal mark or seal on it, and therefore these three sacraments may not be repeated. 53. Baptism leaves the mark of a child of God, Confirmation the mark of a soldier of Jesus Christ, and Holy Order the mark of a priest of Jesus Christ. 54. The character of Baptism also gives the right to receive the other sacraments, and admits the soul to all the benefits of the Communion of Saints; 55, while the character of Holy Order gives the power of offering sacrifice, of forgiving sins, of administering the sacraments, of teaching and governing the members of the Church. 56. The rest of the sacraments do not impress a character, and may be repeated.

57. The sacraments when received with due dispositions always produce grace immediately. 58. They have the power of giving grace from the merits of Christ's Precious Blood, which they apply to our souls. 59. The shedding of the Blood of Christ merited graces for us, and the sacraments are seven channels by which these graces reach us.

60. Baptism and Penance are called sacraments of the dead, because our souls may be dead in sin when we receive them; 61, the rest are called sacraments of the living, because our souls ought to be alive by grace when we receive them.

Minister.—62. The person who gives the sacrament is the minister of the sacrament, or the one who administers it. 63. In Baptism the ordinary minister is a priest, but anyone may baptize in case of necessity when a priest cannot be had. 64. In Confirmation and Holy Order the minister is a Bishop; 65, in Penance, Holy Eucharist, Extreme Unction, and Matrimony, the minister is a Priest.

Subject.—66. The person who receives the sacrament is the subject of the sacrament; and it is only during life the sacraments can be received.

INTERPRETING THE DECREE.

How Bishop Canevin of Pittsburg Is Dealing With the New Rule as to Earlier Communions.

"These words of the recent Roman decree in reference to earlier First Communions mean that some practices, and regulations to which we have been long accustomed and which had the sanction of bishops and synods must be changed, so that we may not, in any way, depart from the law of the Universal Church in delaying too long the first holy communion of the little ones of Christ.

"That there may be uniformity throughout the diocese,

and at the same time strict compliance with the decrees of the vicar of Christ, in admitting children to first Holy Communion, and in training them to receive this most holy sacrament with all possible reverence and devotion, pastors, parents, teachers and confessors should prepare them carefully for the sacrament of penance when they come to the age of discretion—that is, when they can distinguish right from wrong.

"Their first Holy Communion should follow as soon after as they are sufficiently instructed, according to their capacity, in those mysteries of faith which are necessary as a means of salvation, and are able to distinguish the Holy Eucharist as sacramental food, not material bread, but the true Body and Blood of Jesus Christ, and also know how to approach the sacred table with prior devotion and religious reverence.

"From this it is evident that the mere age of seven (7) years is not all that is required for first Holy Communion. There must be a certain knowledge of the rudiments of religion, and of the sacramental food of the Holy Eucharist. Some children may have the capacity to receive the necessary instructions earlier than others; this must not be overlooked. Not age alone, but intelligence, knowledge and spiritual discernment are to determine the fitness of the child. Again, parents, homes and teachers must be taken into account. If the parents are devoted and well instructed Catholics; if they by teaching and example train their children to know and love and serve God; if the home is sanctified by prayer and Christian virtue, the spiritual sense of the little ones will be opened, at the earliest dawn of reason, to the truths of religion, and there will be a daily growth in holiness; but if the lives of parents and the homes of the children be darkened by religious indifference, worldliness, ignorance and vice, the spiritual development of the child will be retarded, the work and responsibility of pastors and teachers will be increased, and the time of preparation for the sacraments will necessarily be lengthened in proportion to the neglect of parents and the irreligious influences of indifference or evil example in the home.

"Again, pastors may be obliged to defer the time of first Holy Communion for those children who, on account of distance from church or for other reasons, can be instructed in the simplest prayers and elements of religion but slowly, and at irregular intervals.

"With children who attend Catholic schools, it will be easy to deal. In these schools, parents, confessors, teachers and pastors unite to form the children after the Divine Model, and to lead them forward step by step to their first, and to frequent, Holy Communion. With the children of worldly Catholics, who through the fault of their parents do not attend Catholic schools, and perhaps are not even sent to the public catechism classes, there will be difficulties to overcome. Pastors must do all in their power to impress upon the parents the gravity of their disobedience, so that their innocent children may not be too long deprived of the Bread of Life.

"As to the manner in which little children may be admitted to Holy Communion, priests may follow their own judgment; but where it can be done, to have them approach the Communion accompanied by their parents, or by some earnest and edifying man or woman, will insure devotion and reverence.

"Hereafter the sacrament of confirmation will be publicly administered only to adults and to children of 12 years and over, who have learned, according to their ability, the whole catechism as taught in our parochial schools. At that time pastors may elect to have those who are to be confirmed receive Holy Communion in a body with appropriate solemnity."

A BAD HABIT.

Some teachers have a vicious habit of repeating mechanically a pupil's answer or the last few words of it. Test yourself, and if this is your habit, correct it at once; nor is any response, such as "That's right," "That's good," etc., usually advisable. Silent acceptance is enough, as a general rule, although there may be cases where hearty commendation is proper and right. Of course, while one pupil is reciting all his class-mates should be following attentively; if the teacher has a suspicion that this is not the case, he may stop the one who is reciting and call upon one who seems careless to go right on from the point where the other stopped.—Exchange.

Rewards of a Religious Teacher

By an Ursuline Nun (Montana).

In writing on the "Rewards of a Religious Teacher" I do not intend to touch on the subject of her pecuniary rewards, for it is proverbial that the monetary compensation of even the secular teacher is generally far below the proper standard. The pay of the religious teacher is the indestructible gold with which heaven is bought.

The generally accepted definition for teacher is, one who imparts knowledge before unknown. This definition, however, covers but a small part of the duties of her all important office, and for the full significance of the term, we must have recourse to the words of our Divine Saviour: "He that shall receive one such little child in my name receiveth me" (Math. XXVII., 5, 6). The teacher must be an educator, and must always bear in mind the true purpose of education, which is the harmonious development of the human compound; body, mind and heart. This union of physical, mental and moral training, fits the child to become an upright and useful citizen in this life and a glorious citizen of heaven in the life to come.

Yes, to fit her pupils to become glorious citizens of heaven, is the paramount aim of the religious teacher. Having given up all at her Master's call, she sees in the souls of the little ones a talent of trust, the image of her Heavenly Spouse and seeks to beautify with learning and wisdom his moral and intellectual character and to promote his spiritual and material welfare. It has been justly remarked by a learned author that children are a link between angels and men. Their nature is so pliable that the skillful hand of the religious teacher may fashion them into angels of constancy, angels of piety, angels of learning.

This, however, is no easy task, and the strongest and most experienced among us sometimes feel the mist of discouragement, or see the gathering clouds of dissatisfaction which are soon to break forth into expressions of ingratitude. Where then, will the religious teacher seek to replenish her courage and zeal, and where will she find a stimulant to fire her love for her noble work? Primarily in the eternal rewards held out to her by her Heavenly Spouse and secondarily, in the material rewards which serve to animate her soul and nerve her anew for the noble conflict.

The Teacher's Employment Affords Means of Intellectual Growth.

Teaching gives accuracy, and the teacher who studies reflects, invents and learns more than her pupils. Every time she takes a class through any branch of study she does it more skillfully, more thoroughly than before; she brings some fresh illustration to it, takes a lively interest in it herself and awakens a new zeal among her pupils. Measuring herself by this new growth she feels a consciousness of progress. This consciousness is a precious reward.

Brought constantly in contact with those who need a careful guidance, she feels impelled to obtain mastery over herself. Studying the weak points in character she is reminded of these in her own; and self-knowledge is the first step to self-improvement, to humility, patience and disinterested charity. Having learned by self-discipline to control her outward actions, to "set a watch before her mouth and to keep the door of her lips," she begins to realize that she can secure obedience with half of the effort formerly required, that she gains the confidence of her pupils more readily and that she excites a deeper interest than ever before in the whole round of duty among her pupils. The consciousness of this increase of moral power is a source of the highest material reward.

The Teacher Witnesses the Constant Growth of Mind Among Her Pupils.

The mind of the pupils, like the tree by the riverside, groweth day by day, and every word the teacher utters,

every counsel she imparts and even every punishment she inflicts will help to unfold it. The teacher then is not obliged to labor without seeing immediate results on the impressionable minds of her pupils. The pastor may some time sow the seed of the good word, while the fruit does not appear for a long season, but the labor of the teacher tells immediately on the young mind. Even while she is yet speaking she is gratified with seeing the soul's expansion as it grasps and assimilate some new idea which she presents.

How astonishing is the rapidity with which her pupils grow into men and women and take their places on the stage of life, some to become artists, some scientists, some to be engaged in the various departments of honorable industry and a few to serve God in the sacred ministry or in the peaceful retirement of the cloister. All will bless her, because by her word and example they have learned that virtue and not knowledge braves all shocks of fortune and prepares them for the unremitting conflict, the unabated battles of life.

The teacher thus has the consciousness of being engaged in a noble and useful calling. Man, the "king of creation," was made for usefulness and who would not desire to answer the designs of his creation? The teacher, by responding to this design, educates the mortal mind, wakes it to thought, trains it to self-discipline, moves it to the love of virtue, and above all, she unfolds before it the highest behests of duty—duty toward God, his fellow creatures and himself. She does not neglect to train the child for the sweet sympathies of social life, to quickness and retentiveness of memory, to cultivate a refined and well-regulated imagination, and thus to give vigor to his reasoning powers. If such be the religious teacher's calling, where is the limit to her usefulness? She may do this not for one merely, but for hundreds of children. Eternity alone can display the usefulness of a devoted teacher.

Because teaching is a useful work, it is also a noble work. To awake at early dawn the dormant minds of her precious charge and to sow the good seeds before the false maxims of the world has sown its tares; to instruct an understanding capable of knowing God, such is the noble work of the religious teacher, and the reward—the sentiments of gratitude to God for having called her to labor in His vineyard.

The Confidence and Gratitude of Pupils.

Nothing should be allowed to claim the gratitude which is justly due to the judicious parents; but the faithful, devoted teacher, the builder of youthful character and the guide of youthful study, will be sure to have the next place in the grateful heart. Wherever he goes, however employed he may be, or whatever the conditions of his future, as often as his thoughts revisit the scenes of his childhood, he will instinctively recur to the dear old school house, call up its well remembered incidents, its trials and triumphs, its ever abiding influence, and devoutly thank God for the gift of a faithful, self-denying, patient teacher.

To be conscious of being employed in a heavenly mission, to know that heaven regards with complacency the humble consolations of the religious and the most exalted of her temporal rewards. If the religious teacher is so liberally rewarded on earth, what must be the length and breadth of the store of merit which awaits her in eternity.

Jesus the Model of All Teachers Will Receive Her Favorably.

He who has said: "Whoever shall receive one such little child in My name receiveth Me" (Math. XVIII., 5), will not be found wanting in His generous promises to her. In life she helped His little ones to preserve the grace of Baptism and to procure its increase. She proved

by word and act that she truly loved Him, and, as a reward, He will lavish love on her for all eternity.

Those who feed the hungry, give drink to the thirsty and discharge the other corporal works of mercy will be rewarded with a place in heaven, but "those who instruct many to justice shall shine as stars for all eternity" (Dan. XXII, 3). She who fervently pursues the great work of teaching commenced by the Son of God; she who labors in spreading that sacred fire which He came on earth to enkindle, and in preserving from perdition those souls He died to save, shall inherit an everlasting name and shall be counted worthy of a place near the throne of the Most High, because our Lord has said: "I, myself, will be your reward exceeding great" (Gen. XV., 1). Lastly, what words can give expression to the felicity of the religious who, when in heaven, beholds multitudes of souls rising up to thank and bless her because, profiting by her wise precepts, pure example and by her Christ-like teaching, they deserved to hear the consolatory words addressed to the servant in the Gospel. "Well done, thou good and faithful servant, because thou hast been faithful over a few things I will set thee over many; enter thou into the joys of the Lord" (Math. XXV., 21).

DUTY OF A RELIGIOUS TEACHER.

Importance of Applying Ourselves to Study for Professional Improvement.

By a Brother of Mary.

"The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction" (Prov. I. 7).

Let us listen to the words of a learned religious on this subject:

"We cannot neglect study without displeasing God, offending Him, and running the risk of losing grace and incurring damnation. This sounds severe, but it is none the less true; for, by neglecting study:

"1. We are not doing what we are in duty bound to do.

"2. We do things we ought not to do.

"3. We render ourselves incapable of doing well what we ought to do.

"4. We sin against justice towards the Society of which we are members, and towards those in whose service we stand."

1. This principle, besides, condemns not only those who, being obliged to study, fail to do so, but also, and for the same reason, all who are careless in the performance of the duties of their office.

2. Besides the fact that by not studying we fail to do what in justice we are bound to do, we also, by an inevitable consequence, do many things we ought not to do; for, to say that a man is useless and lazy does not always imply that he does absolutely nothing. It means that he either fritters away his time with trifles or busies himself with something quite foreign to what he should do, or, what is still worse, does much evil for which his idleness furnishes the cause and occasion.

Thus, (a) in place of studies imposed by duty, the idler will pursue such as satisfy his curiosity or vanity. Instead of reading books that relate to his professional studies, or other good books, he will take a fancy for such as only too often deprave the intellect and corrupt the heart.

Or, again, (b) if his aversion for study extends over all matters, he will seek acquaintances and form connections outside of his community, which, in a brief space of time, will make regularity and the spiritual exercises an intolerable burden for him. The desire will seize him, to shine and be spoken of as a pleasant and entertaining acquaintance, and before long he will assume, together with the air and language, also the maxims and opinions of the fashionable world, of that world which, without wishing to degrade itself, yet lives in a state of frightful opposition to the spirit of the Gospel.

What is the root of all these evils and grave faults? The neglect of study. We might study from pure inclination or vanity; this is bad enough, but consider how much worse it is not to study at all!

The vain man, it is true, has no merit in the sight of God for his work; before God's judgment seat he may stand with empty hands; but the slothful man runs the risk of loading himself with iniquity and losing his soul. The former has but one demon against him, the later is

beset by a legion of devils, and often overcome: there is a wide difference between the two.

And yet, the idler will go on confessing and receiving the sacraments frequently. If he does not confess his neglect of study, what does he confess? What more important and necessary matter for repentance can he have than this neglect? And if he confess it without a strong resolve to amend, ought he not to fear that the sacrament may have been profaned?

3. By neglecting study we expose ourselves to the misfortune of being entrusted now or in times to come with many offices for which we are altogether unfitted. To teach small children in an attractive manner the rudiments of language and the primary truths of religion, to direct their morals wisely, to instruct them skillfully in their duties, to correct them prudently—what high degree of culture and enlightenment do not these elementary duties already require in the teacher! But his sphere of action will not always remain restricted to beginners; later on he will be given charge of older pupils, more advanced in their studies, and demanding greater attention. At times he will find himself obliged to meet the parents and the authorities, to write open letters, etc., and his ignorance and unfitness, his lack of education and good manners, will show themselves in everything, and give cause and occasion for criticism, censure, and sneers against religion and religious societies.

4. I can, then, no longer look upon study as merely a duty of zeal and charity so essential to our state, or as a duty of obedience in a matter of the greatest possible importance, but rather as a duty of the strictest justice. Indeed, we have but to call to mind the contract we make with the community at the time we join the religious body. The community binds itself to educate us, to train us with great care and pains, to look to our welfare in health and sickness, and to provide, as far as it can, for all our needs.

On our part, we bind ourselves to be docile and tractable, to second its efforts, and thus become fit instruments for its various functions, active in helping it to fulfill its engagements with the public and our benefactors, and for this purpose to spare neither talent, nor skill, nor strength, nor health, nor life itself, if need be. This is obvious, so obvious, indeed, that on no other condition would we ever have been received into the religious body.

The gravity of the criminal injustice resulting from a failure to live up to our part of this contract will impress itself more strongly on us, if we consider what we should think if our superiors failed to furnish what we need for our relief and comfort. Would we not think we had just cause for complaint and cry out, "Is this the care that was promised us?" When, then, we neglect our present duty, or fail to prepare ourselves in advance for efficient service in the future, have our superiors less right to complain, to remind us of our duty and our promises, to exclaim against the injustice of which we are guilty?

Think for a moment. A hireling, a laborer, who accepts pay for a full day's work when he has passed several hours without working, would be considered false, dishonest, and thievish, at least after some time, and as such, would be held to make restitution for weeks, months, and years of idleness. And we who neglect the studies to which we are assigned, we live without qualms of conscience, without a thought to recover lost time!

We must therefore study, and study with holy and religious views; that is, study what God wills of us, study as God wills, and study because God wills it.—(From "Manual of Christian Pedagogy," by the Brothers of Mary, Dayton, Ohio.)

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Springtime Sea.

MARIAN MITCHELL.

CHURCHILL—GRINDELL.
Authors and publishers of Children's Songs.

1. When the big drifts melt in spring-time, Then we're sail-ors gay; Here and there the riv - ers fol - low,
2. Some have lit - tle pa - per gal - leys, Some have birch ca - noes; Wal - nut shells look just like real boats,

Wind - ing ev - 'ry way. Rub - ber boots and tam - o - shan - ters, Brave and bold we go
Some sail wood - en shoes. Past the land of trees and grass - es, Through the land of snow,

CHORUS.

Out in - to the world of wa - ter, Sail - or lads, you know. Sail - ing gai - ly, Out in - to the world we
Bold - ly brav - ing ra - ging tor - rents, Sail - or lads, you know.

go, Sail - ing gai - ly, Flags are all unfurled, you know; Danger lurks wher - e'er we go,

Cliffs and ice - bergs made of snow; But we're sail - ors brave and free, And we love the Spring - time Sea.

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Drawing & Construction Work

LIFE AND LANDSCAPE DRAWINGS AS AIDS IN STUDYING PERSPECTIVE PRINCIPLES

Elizabeth M. Getz, Atlanta, Ga.

Whenever we see or think of life—of humanity—we either consciously or unconsciously picture the stage on which the drama of life is enacted.



The scene varies with the class and condition of the actors, but scene of some kind there must be. It may be the crowded streets of a busy city in the business or tenement section, or in the fashionable suburban district, or it may be the country with its breadth of sky, trees, grass, river or mountains. No matter where we look we cannot entirely disassociate man from his surroundings. Occupation, manner of living and thoughts are to a large degree dependent upon environment. We see, then, how necessary it is to study drawing in such a way as to be able to give the proper setting to the life element in the picture.

Children naturally surround the central figure with scenes with which they are familiar. Keeping this in



mind, we can usually tell something of the home life of the children and even the section of the city or town in which they live, by their illustrative or life drawing. Of their own accord children supply a background for their pose or life sketches unless checked in it by the teacher, and usually this is in keeping with their own surround-

ings. To the child living in a seacoast town the water, boats, the fish market and various things dependent upon the location of the town are the accessories with which he makes real the life element of his picture. The little boy living in the city is apt to show tall brick houses, street cars, omnibuses, etc., as a part of the background for his picture. At first this must necessarily be so, all true education proceeds from the known to the unknown. We must take present conditions and knowledge as we find them, and work from these to that which is above and beyond. If it is impossible to lead the little ones out of the crowded city in reality, we can in imagination at least, take them out into the brightness and sunshine of outdoor life in the country.

It is, however, often just as necessary to teach the country child to appreciate the beautiful side of his own life. Too often are the labors of the plantation or farm so heavy that little time is left for thought or enjoyment on the part of children or parents. To such people a beautiful sunrise means a hard day's work ahead, a rain means either good or injury to the crops, and so all too frequently the poetry and beauty give way before the stern realities of a life of toil.

From long association with beautiful scenery some people cease to appreciate it, and neglect lessens the power to enjoy. Many people live in localities that are noted for their beauty and are in ignorance of their inheritance.

Landscape drawing should be commenced in the first grade just as soon as the child learns to realize the necessity for landscape as a factor in the story or in-



cident he is telling by means of a picture. Even the simplest Mother Goose rhyme calls for accessories. We see this in Jack and Jill, Little Red Riding Hood, The Three Wise Men. Cinderella calls for interior views but just as outdoor air and life are more wholesome and inviting to children than indoor living, so do they prefer

(Continued on page 18.)

Studies of Noted Paintings

CHRIST AND THE DOCTORS—HEINRICH HOFMANN

Miss Elsie May Smith.

The representation of Christ's visit to the Temple when a boy of twelve has had a place in the pictured

series of his life from the earliest times. It would be an interesting study to bring together the various interpretations that have been given it by different artists. A very ancient Greek manual which gives directions for the assistance of painters charged with the decoration of churches and mass-books was followed by all the earliest artists of Europe down to the time of the Renaissance. The directions for the representation of this subject are as follows:

"Within the Temple Christ is seated on a throne. In one hand he holds an unopened scroll; the other hand is extended. About him the scribes and pharisees are seated; they look at him with astonishment. Behind the throne Joseph is seen, to whom the mother of God points out the Christ." Such were the instructions followed by medieval painters at a time when there was little originality or personal initiative among artists, and frescoes were made to decorate churches and illustrate Bible stories rather than to express the thoughts and feelings of the one who executed them. After the Renaissance, artists pictured the scene as it appeared to their own imagination, and made it expressive of their own individuality.

Hofmann's "Christ and the Doctors" is not only one of the best of his pictures, it is also one of the most pleasing representations that has ever been given of this theme. Unlike Holman Hunt in his celebrated picture of this subject, Hofmann has not sought to give it profound treatment by spending time in an effort to restore Solomon's Temple with nothing worth mentioning to direct him. He did not study six years in Jerusalem in order to paint what he could find in Germany. He followed the simple words of the story as found in Luke and placed the Christ-Child in the midst of the doctors. The group is so placed that the Temple is merely indicated by the pillars and the curtain half withdrawn. In the center is the boy Christ with a face of singular beauty, intelligence and charm. Dressed in a simple white slip, the light falling upon him and radiating from his white robe, increases the prominence of his position. One hand rests upon the reading desk, the other points to the book about which he is talking.

On each side are the learned doctors with their eyes fastened on the boy's face. Notice the one seated with the book in his lap. His fine thoughtful face with its over-hanging brow and long beard reveals the earnest scholar. Notice the easy dignity of his manner. Perhaps he has been looking for some text that might refute the boy's argument. The gesture of Jesus shows that he is either answering an argument or making some significant statement concerning the book, which we fancy contains the law, or the writings that we know as the Old Testament. What Jesus is saying apparently moves the minds of his hearers, for they all watch him with

interested attention, altho each is expressing his attitude in his own way according to his character. A very old rabbi has crossed his hands on his staff as he leans upon it for support. Pleased wonder is written on his thoughtful face as he admires the bright boy while he seems quite willing to listen to what he has to say with indulgent patience and open-mindedness. Next to him a younger man, with a keen, intellectual face, follows the argument



Christ and the Doctors. Heinrich Hofmann.

with pleased attention, the gesture of his hand showing that he is ready to offer an objection when the speaker gives him an opportunity. On the other side, stands a sterner listener with a look of unrelenting firmness as he grasps his beard and gazes earnestly at the boy. The words of Jesus do not seem to please him, perhaps he fears them because they do not agree with the creed which he supports. A tinge of resentment clearly mingles with his other feelings. Earnest and thoughtful he surely is, but we detect also an unbending will and a stubborn refusal to reject his prejudices. His face deserves careful study as much as any in the group. Notice that he rests one arm on a book while in the other he holds a scroll—the usual form of written documents at that time. Behind him stands another man looking on with curiosity and the suspicion of a sneer as though he would like to ask why the others are bothering themselves about that slip of a boy.

Notice carefully the arrangement of the group, the artistic balance of the figures on each side of the Christ, the unity of the picture with everything pointing to the central figure, and the beauty of the whole. Notice that Jesus is not in the exact center, but a little to one side.

There is no stiffness about the picture; but the naturalness of a group of people who have gathered together to talk of something in which they are interested. Note the rich robes of the doctors. Very little is known of the costumes, furniture, and the details of the outward life of the people of Palestine at that period. Hofmann, as has already been intimated, has not tried to make his picture true to the period in these respects. His figures are dressed in costumes partly Roman and partly oriental. He has even introduced two books in modern

binding, certainly anachronisms, as books at that time were in the form of scrolls, as shown in the hand of the rabbi leaning on the desk. Yet Hofmann has made an "interesting picture of an event which can never lose its charm, one of those anecdotes of the childhood of great men which the world cherishes as among its pleasantest possessions."

QUESTIONS FOR STUDY

Note: The teacher would find it helpful to read to the children the incident on which this picture is based as found in Luke 2:41-52.

Tell the story on which this picture is based.

Who is the central figure?

What is he doing? Who are gathered about him?

Do they seem interested in him?

What is the look in the face of the boy Christ?

What gesture is he making? To what does he point?

Who holds the book? What kind of a man is this rabbi?

Does he seem interested in what the boy is saying?

What is the look in his face? What do you think he has been doing with the book?

What shows that he has been turning over its pages.

What do you think the book consists of?

Do you think Jesus is making a reference to its teaching?

What makes you think so?

What effect have the words of Jesus on the doctors?

Do they all seem to feel the same way? In what sense do they feel alike and in what sense is each different?

What is the attitude of the old man leaning on his staff?

What look do you see in his face? Does he seem pleased with what the boy is saying? What makes you think so?

What is the look in the face of the younger man next to him?

What gesture does he make with his hand? What would he like to do when Jesus stops speaking?

What is the look in the face of the rabbi leaning on the desk?

Does he seem pleased with the words of Jesus and ready to accept them?

What makes you think so? What kind of a man do you think he is?

Do you think he has any ill feeling? Does he easily change his opinions? What makes you think so?

What does he hold in his right hand? What is he doing with his left hand?

What is the look in the face of the man behind him?

Do you think he is pleased with what the boy is saying?

Is this picture well balanced? Why do you think so? Has it unity? What gives it unity?

Is the figure of Jesus placed in the exact center? Why did the artist place it a little to one side?

What was the form of books in Palestine at this time? Are the books, the one on the rabbi's knee and the one on the desk, true to the period?

What kind of robes do the doctors wear? Are they pure Jewish?

Does Hofmann try to make his picture true to the period in outward details?

Has he made a pleasing picture?

Does it make Christ's visit to the Temple as a boy seem more vivid?

Do you understand better now how it impressed those who saw and heard him?

Do you like this picture? Do you like the face of the boy Christ? Is it the kind of a face that you think he must have had?

THE ARTIST

Heinrich Johann Hofmann, a German portrait and historical painter, was born in Darmstadt, Germany, in 1824. He was a younger brother of the Secretary of State for Alsace and Lorraine, Karl Hofmann, and did his first work in art under the engraver Ernst Rauch. At the age of eighteen he went to Dusseldorf, where he studied in the Academy under Hildebrandt and Schadow. He traveled in Holland, remaining three months at the Academy of Antwerp, and later went to Paris. He then returned to Darmstadt and took up portrait painting with great success. In 1847 he went to Munich, and busied himself diligently with the study of Shakespeare. He was fond of scenic effects, and the dramas of Shakespeare appealed to him as did also stories from the Bible. Pictures which he made from these subjects became very well known from engravings. He painted the regulation Romeo and Juliet, his rendering bringing him much applause. He returned to Darmstadt and lived there and in Frankfurt until 1851, during which time he continued his portrait painting with distinguished sitters.

In 1851 he went to Dresden where he lived for three years. He then journeyed to Italy, remaining four years, mostly in Rome, where he studied under Cornelius, who influenced him greatly, and painted what his admirers consider his masterpiece, "Christ Taken Prisoner," showing traces of the teaching of Cornelius. This painting is now in the Gallery at Darmstadt, to which city Hofmann returned after his sojourn in Italy, and where he lived the three succeeding years. He removed to Dresden in 1862, became an honorary member of the Academy in 1868, and professor in 1870. In this city he has since lived and worked. It is said that Americans are always welcome in his studio, and many travelers speak of his kindly manners.

Hofmann is distinguished for his versatility, shown in variety in his choice of subjects. He reveals a love of stage-play, a fondness for effects which suggest the stage rather than real life. This is especially evident in the paintings based on Shakespeare. Many of his pictures may be called painted stories. They tell a tale, clearly and intelligibly, but make small demand upon the imagination. His designs for Bible illustrations are fine, while his "Christ and the Doctors," painted in 1871, and now in the Royal Gallery in Dresden, ranks as a masterpiece of modern German art.

Among his other pictures may be mentioned his "Scene from Romeo and Juliet," "Othello and Desdemona," "Shylock and Jessica," "Venus and Cupid," "The Nativity," "Worship of the Wise Men," "The Flight into Egypt," "The Childhood of Christ," "Christ in the Garden," "Christ and the Rich Young Ruler," "Christ's Sermon on the Lake," at the National Gallery at Berlin, "Apotheosis of Ancient Heroes," decorative work for the Court Theatre at Dresden, a beautiful fresco at Meissen, called the "Betrothal of Albrecht the Brave to Princess Sidonie," and "Sleeping Beauty," a picture which illustrates the well-known fairy tale by that name. Dornroschen, as the Germans call the maiden, has gone to sleep in a pleasant place, in an open gallery at the top of the castle. Roses are all about her, one hand half supports her head as she leans against a marble pillar, and the other, dropping at her side, touches the spindle that has wounded her. Her favorite cat, hawks and peacock, are sleeping near at hand. On the floor is the basket of wool that she was spinning a hundred years before when she fell asleep. Up the stairs, the prince at last is coming, and soon the long sleep will be ended.

Blackboard Reading Lessons

LITTLE SUNSHINE

Susan J. Milliman, Brooklyn, N. Y.

Once upon a time there was a little old man and a little old woman.

They lived in a little hut. The little hut was near a wood.

They had a cow and a horse. They took good care of them and they worked all day in the fields. They were busy from morning until night.

Other people lived near them. They worked in the fields, too. But no one ever went into the woods.

They were afraid to go. They did not even go to chop wood. There were no paths in the woods.

The trees looked like a big wall, and it was very dark there.

After a while, a little girl came to live with the old woman and the old man.

She was a lovely baby. She grew to be a lovely girl.

She always smiled. She was very kind to every one.

Every one loved her. Every one was happy who looked at her.

People came from miles around to see her. They loved to see her smile. They wanted to touch her.

They named her Little Sunshine.

Her mother taught her to bake. She taught her to sew. She also taught her to spin.

She wanted her to be useful as well as lovely.

She could work in the fields, too. Every bit of work that she started was finished at once.

Very often, some one would come and help her do her work.

Her mother did not like this. She wanted Little Sunshine to do her own work.

She said, "This will never do. I want Little Sunshine to do her own work. I want her to do it all alone. She will grow to be a lazy girl."

So one day she gave her a big snarl of flax. It was almost as large as the little girl herself.

She said, "Take this, my child, and go to your own room. Do not come out until you have spun it all. Do not let anyone help you. You must do this work alone."

So Little Sunshine took the flax. She ran off laughing merrily. She shut the door fast.

Then she began to spin. Round and round went the wheel. The flax seemed to fly through it.

Soon it was all finished. It lay in smooth coils on the floor.

Just then Little Sunshine heard a noise. It was, "Squeak, squeak."

She listened and heard it again. It seemed to be near a hole in the chimney.

She looked up. There was a little gray mouse coming out of the hole.

He ran across the floor. He jumped up on her spinning wheel.

"How do you do, little mouse," said Sunshine. "What do you want?"

"Something good to eat," said the little mouse.

"I haven't a thing for you," said Little Sunshine. She looked all around. She found a bit of fat. She had used it on her wheel.

"Would you like this?" she said. "Yes, indeed," said the mouse. He began to nibble it at once.

All at once they heard a big noise. Some one rapped on the door. A cross voice said, "Let me in, let me in!"

Little Sunshine opened the door. There was a big brown bear. He looked very tall and very cross. He seemed to fill the whole room.

"I have come to play with you," he said to Little Sunshine. "We will play blind-man's buff."

Little Sunshine was very much afraid. She could not say a word. She was too much afraid to speak.

The little mouse ran up to her. He said, "Do not be afraid, I will help you."

Little Sunshine said, "All right, I will play with you, Mr. Bear." She tied her apron over the bear's eyes. He could not see a thing.

Then she began to count, "One, two, three." While she was counting, the mouse blew out the fire.

Then it was very dark in the room. You could not see a thing. Then he hung a little string of bells around his own neck.

He told Little Sunshine to hide in a dark corner.

Then he began to dance about the room. He shook his bells.

The bear ran after him as fast as he could. This way, that way, they went. The mouse ran under the chairs. He ran over the table and the big bear could not catch him.

It grew to be night. They were still playing their queer game. "I will catch you yet, Little Sunshine," said the bear.

The little girl was very quiet. She kept still in her corner.

But the little mouse ran faster and shook his bells more loudly.

At last the bear grew dizzy. He was very tired, too. It was almost daylight. Just as the sun came thru the windows, he pulled the apron from his eyes.

He cried out, "Enough, enough, Little Sunshine,

you have won the game. You are a better player than I."

The mouse ran up the chimney.

Little Sunshine came out of her corner. She sat down at her spinning wheel again.

The bear looked at her sunny face. It was all smiles and sunshine.

He said, "Will you pull me out of my skin, Little Sunshine?"

"Oh, I could not do that," said Little Sunshine.

"Will you try?" said the bear. He held out his paw.

Little Sunshine pulled and pulled. She pulled the skin off the bear. There stood a big boy.

He was a Prince. He stood smiling at her. "You are to come home with me," said the Prince. "You will live in my palace always."

So Little Sunshine left her home. She went with the Prince. She became the Princess Sunshine. And she was always very happy.

She was always very kind to the little mice. She would not let the cats catch them. All the cats had to wear strings of bells on their necks. Then the mice could hear the cats coming. She had all the traps burned. So the little mice were happy, too.

A FIGHT AND HOW IT WAS SETTLED

Superintendent J. M. Greenwood, Kansas City, Mo.

Two schoolboys each about twelve years old engaged in a fight one day at noon on the play-ground. One of these boys was red-headed, named Rufus Parcells, and the other was black-headed, named Randall Kitt. They were not quarrelsome, they learned their lessons well, and were boys of spirit. A dispute arose over an incident that occurred in a game which they were playing, and Randall called Rufus a liar, and the fight began at once. The writer and other boys separated them. The teacher was a sturdy character, an excellent instructor, and a good disciplinarian. After school was taken up and all the pupils were seated, the teacher called these two boys before him. They took their places on the floor, each having a determined look in his eyes. They admitted that they had fought, and neither showed any sign that he was sorry for what he had done. No pupils were examined, because these two boys told what had occurred. The teacher asked them if they would fight again if they had an opportunity. Each boy said, "Yes." After a moment's reflection the teacher said, "Randall, will you agree never to mention this subject unless Rufus mentions it to you?" Randall replied, "Yes sir, But I will lick him good if he ever does." He then asked Rufus the same question to which he replied, "I will not start it, but if Randall does, I'll whip him." The teacher then said, "Boys, I shall depend upon your keeping your word as honorable, truthful boys, and now I state the question myself so that there shall be no misunderstanding," and they agreed to the statement as being just and fair.

"Now," he said, "Rufus, you take Randall by the hand and tell him that you will never mention this subject unless he first speaks of it, but if he does that you will lick him." The boys joined hands, Rufus told it

over to Randall, and then Randall repeated the same words to Rufus, each agreeing never to mention the matter; and the solemnity with which this proceeding was conducted all the way through, made a deep impression on all the other pupils so that they felt it to be too sacred a thing between the two boys to be mentioned.

A few years later the Civil War came. Randall went into the Union army and served through that terrible strife of carnage and death. Rufus was on the other side. Both were then young men, and so it happened that after peace came, they were both students in the same normal school, and their former teacher was a professor in that school. They met now as men. Their compact had been sacredly kept. They were as firm friends as David and Jonathan, or as Damon and Pythias. It was delightful to see these two men and their friend, the professor, laugh over the incident, and they complimented him on his skill in settling the affair in such a manner as to bind them so closely together in all after life; and they volunteered the suggestion that if our statesmen had known better how to manage people, a great war might have been averted.

Here was a lesson in courage, honor, obedience, fidelity and self-control. The case was investigated, the compact proposed, agreed to, and ratified in ten or fifteen minutes.

The teacher wisely refrained from delivering a lecture on the evils of fighting. He let the matter rest with the pupils to think it over, and for each one to apply it to his own case.

If one looks more closely into this case, which is such a one as is likely to occur in any school at the present time, the virtues that stand out most prominently in the character of these boys are courage and honor.

Each virtue has its opposite defect or vice, and as an opportunity arises from an occurrence or incident, the teacher can illustrate and enforce, at the right moment, in a few well-directed sentences, the essential points connected with the virtue involved. Both boys had manly courage in abundance. The opposite defect—cowardice, was absent.—"Education" for February.

LIFE AND LANDSCAPE DRAWINGS

(Continued from page 13.)

drawing landscapes with the story element introduced to drawing interiors.

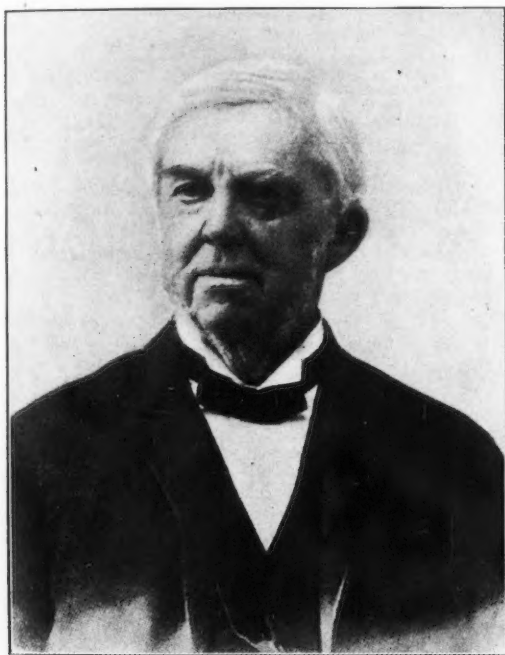
The first lessons in landscape drawing should be preceded by many pleasant walks with the children. When teachers are in the city and there is no opportunity to make an excursion with the class into the country, pictures, plants and nature specimens brought into the school, supplemented by talks and readings, should do all that is possible to make up for the loss.

In giving the city child an idea of the country and its many beauties we must be careful not to overlook any opportunity that the city affords for the study of nature. Frequently a gorgeous sunset is heightened in its beauty when seen at the end of a long, narrow vista of street and dark stone or brick buildings. It seems sometimes that all the beauty of the heavens is concentrated in this one view.

When giving a landscape lesson, select some subject for illustration in which there is need of a landscape background in order to tell the story. Jack and Jill is particularly good for this as every child of his own accord realizes the necessity of drawing something that suggests a hill. A few timely suggestions will also make apparent the need of representing the sky in order to complete the picture. A little boy once said to me. "When I read books I always skip the landscapes." This child's attitude toward the paragraphs descriptive of landscape is very much the same as that which children have toward landscape drawing unless it is related to pose drawing.

OLIVER WENDELL HOLMES

A hundred years ago, the city of Cambridge, Massachusetts, was a small but beautiful country town. On the south glided the silent Charles River through salt marshes. There was a particular charm in the rustic environs of the village, hills thrown up against the sky, covered with old winding lanes, and bathed at sunset in varied, beautiful colors. In the summer the trees were the greenest emerald, in autumn red and yellow; ash trees a delicate purple, oaks and birches by the pond sides glowing with garnet and pale lemon. In the town itself were many gardens; in fact, Cambridge was a leafy, blossoming, quiet retreat, filled with the atmosphere of culture and refinement. Lowell in his "Fire-side Travels" "tells of the noisy belfry of the college, the square, brown tower of the little Episcopal church, the slim, yellow spire of the parish meeting-house, the few old houses that stood around the bare Common, the half-dozen stately old Georgian houses fronting



Oliver Wendell Holmes

southward on the 'Old Road,' afterwards called Mt. Auburn Street. Near the Common stood the Washington Elm, while across it ran a path leading to the door of a great gambrel-roofed house. It was under this elm that Washington drew his sword as Commander-in-Chief of the army that was to win independence for the colonies, and on that Common soldiers encamped after the battle of Lexington. In the great gambrel-roofed house, Oliver Wendell Holmes was born August 29, 1809.

His father, the Rev. Abiel Holmes, was the minister of the First Congregational Church, a man of the loveliest character, of great learning, "a gentleman, a scholar, and a Christian" who for forty years walked the streets of Cambridge teaching fine lessons to a people who loved and respected him. His kindly manners brought to him the love of little children, for whom his pockets were filled with sweets, and his mouth with pleasant words. One of the last things he did, was to present a good book to each member of his Sunday School as they passed before his pulpit. His wife, the poet's mother, Sarah Wendell, the daughter of an eminent lawyer, the Hon. Oliver Wendell, was a bright,

keen-witted, vivacious woman, much loved by her neighbors and her husband's parishioners. Abiel Holmes married her in 1800 and she lived until August 19, 1862, dying at the advanced age of ninety-two. Three daughters and two sons, Oliver being the fourth child, were born to them. One daughter, Sarah, died in 1812, when Oliver was only three years old; the others lived to maturity.

The house in which the family lived, the headquarters of the American army during the siege of Boston, was a rambling, roomy old place with unused upper chambers that were always locked. The study was an attraction of great interest to Oliver and his brother John. The walls were lined with books and the boys played and tumbled among leather-coated folios to their hearts' content. There is a story that the many dints to be seen upon the floor of the study were made by the butts of muskets belonging to British soldiers. The old house had many nooks and strange corners, about which mysteries hung, in the fancy of the imaginative Oliver. There was a closet on whose shelves used to lie bundles of sweet-marjoram, pennyroyal, lavender, mint, and catnip, and where apples and peaches were stored away to ripen. There were places where the mice scampered and squeaked and rattled down the plaster, the cellar where the long white potato-shoots groped toward the light, a dark store-room containing a pile of tables and chairs, which to the boy's fancy seemed to have rushed in there to hide, and tumbled against one another as people do when frightened; another store-room where jars of preserves and delicious sweets were kept, and before the door of which the boy would stand with one eye glued to the key-hole while in imagination he revelled in these forbidden goodies; and lastly, the garret with its flooring of lath with ridges of mortar bulging out between them, and its strange noises.

As a child, Holmes was afraid of the tall masts of ships and schooners, and would hide his eyes from them. When he was scarcely out of his infancy he was sent to school in Cambridgeport. On his way there was a great wooden hand, a glove-maker's sign, which used to swing and creak and fill him with terror. "Oh, the dreadful hand!" he afterwards wrote, "always hanging there ready to catch up a little boy who would come home to supper no more, nor get to bed—whose porringer would be laid away empty thenceforth, and his half-worn shoes wait until his smaller brother grew to fit them!" The school was kept by Dame Prentice, as she was called, and here the boy studied his primer, made friends with his pretty girl schoolmates, played with certain boyish toys which were always captured sooner or later by the teacher to be placed in a large basket which stood ready to receive such treasures, and once was caught whittling his desk, when the teacher brought a rod down across his hand with startling results—it fell in pieces as it touched his palm. At the age of ten he went to the Cambridgeport school, where he had for schoolmates Margaret Fuller, Richard Henry Dana, the author of that fascinating sea-story, "Two Years Before the Mast," and Alfred Lee, who afterwards became Bishop of Delaware. At this school he remained five years. Fairly studious, he was fond of reading stories, especially "The Arabian Nights." Pope's "Homer" was another favorite that in after years never lost its charm for him. He was a precocious child, thoughtful beyond his years.

Holmes left the Cambridgeport school at the age of fifteen, to enter Phillips Academy at Andover, and has left a pleasing account of his first journey thither. Up to this time he had always lived in the house where he had been born, and loved it tenderly. This love remained with him throughout life. His parents accompanied him in a carriage to Andover and he became more and more homesick as the time for parting drew near, finally breaking down and remaining quite miserable for a few

days. When the carriage and his parents left him he watched them down the road until they entirely disappeared—the most homesick boy who ever lived. A faded old lady in rustling dark silk tried to comfort him and he did not disgrace himself; a few days cured him as one of the masters, an excellent and kindly man, won his heart.

On the wall of the schoolroom was a large clock-face, bearing these words, "Youth is the Seed-Time of Life." One of his schoolmates, who attracted his attention at once, had black hair and very black eyes and kept his gaze fastened to his book as if it were a will leaving him a million. This lad was the future distinguished Greek scholar and Bible commentator, Prof. Horatio Hackett. Revisiting the school in after years, Holmes tells of the Showshine and the Merrimac rivers where the boys went swimming, the old meeting-house whose door was bullet-riddled by the Indians; the schoolrooms where he recited geometry and Latin, the baseball field and the great boulder upon which the boys cracked nuts.

After a year's stay at Andover, Holmes entered Harvard College in 1825, graduating four years later in the famous class of '29, numbering among his classmates S. F. Smith, author of "America"; James Freeman



Holmes's Birthplace, Cambridge Mass.

Clarke, author and clergyman (the "Good St. James"); William H. Channing; Prof. Benjamin Pierce, the eminent mathematician and astronomer; Judge Benjamin R. Curtis of the United States Supreme Court; Judge George T. Bigelow of the Massachusetts Supreme Court, and other eminent men. The class was fortunate in possessing a poet in Dr. Holmes, who was an enthusiastic college man, and wrote many poems in its honor. "The Boys of '29" he delighted to call them, and was the greatest boy of them all. While at Andover, Holmes had discovered that he could write verse, and throughout his college life he had a reputation as a maker of humorous lines. He was made class poet, and after some years the class of '29 held annual dinners in Boston. No one entered into these reunions with greater pleasure than Holmes. Beginning with the year 1851, he furnished for twenty-six consecutive years one or more poems for each reunion. One of these poems, called "Bill and Joe," is in part as follows:

"Come, dear old comrade, you and I
Will steal an hour from days gone by,
The shining days when life was new,
And all was bright with morning dew,
The lusty days of long ago,
When you were Bill and I was Joe.

You've won the great world's envied prize,
And grand you look in people's eyes,
With HON. and LL.D.

In big brave letters, fair to see—
Your fist, old fellow! off they go!
How are you, Bill? How are you, Joe?

The chaffing young folks stare and say
'See those old buffers, bent and gray—
They talk like fellows in their teens!
Mad, poor old boys! That's what it means!—
And shake their heads; they little know
The throbbing hearts of Bill and Joe!"

After graduation, Holmes studied law for a year but gave it up in favor of medicine, which continued to be his occupation through life. While yet a law-student, at about the age of twenty-one, he wrote a poem which suddenly brought him nation-wide fame. The old frigate "Constitution," or "Old Ironsides" as she was usually called, lay in the Charlestown Navy Yard, and the Government proposed to break her up. Holmes read of this, and his soul was deeply stirred. Seizing a scrap of paper, he dashed off the passionate lines of "Old Ironsides":

"Ay, tear her tattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky;
Beneath it rung the battle shout,
And burst the cannon's roar—
The meteor of the ocean air
Shall sweep the clouds no more!

Her deck, once red with heroes' blood,
Where knelt the vanquished foe,
When winds were hurrying o'er the flood,
And waves were white below,
No more shall feel the victor's tread,
Or know the conquered knee—
The harpies of the shore shall pluck
The eagle of the sea!

O better that her shattered hulk
Should sink beneath the wave;
Her thunders shook the mighty deep,
And there should be her grave;
Nail to the mast her holy flag,
Set every threadbare sail,
And give her to the god of storms,
The lightning and the gale!"

These verses were printed in "The Boston Advertiser" and were copied in other papers throughout the country. They found a response in the hearts of the people, and under the sudden blaze of indignation the Government revoked its order and the vessel was spared for half a century.

After studying medicine a short time in Boston, Holmes went abroad, spending three years in the hospitals and lecture rooms of Paris and Edinburgh that he might complete his medical training. He also did some sight-seeing in England, Holland, Germany, Switzerland and Italy. Upon his return to the United States, in 1839, he was appointed professor of anatomy and physiology at Dartmouth College. The next year he married Amelia Lee Jackson, daughter of Judge Jackson of the Massachusetts Supreme Court. In 1847 he became professor of anatomy at Harvard. Through these years he wrote many poems for "The Collegian" and published his first volume of verse, containing several poems that have remained favorites, among them "The Last Leaf":

"I saw him once before,
As he passed by the door,
And again
The pavement stones resound
As he totters o'er the ground
With his cane.

They say that in his prime,
Ere the pruning-knife of Time
Cut him down,
Not a better man was found
By the Crier on his round
Through the town.

But now he walks the streets,
And he looks at all he meets,
Sad and wan,
And he shakes his feeble head,
That it seems as if he said,
'They are gone.'

I know it is a sin . . .
For me to sit and grin
At him here:
But the old three-cornered hat,
And the breeches, and all that,
Are so queer!

And if I should live to be
The last leaf upon the tree
In the spring,
Let them smile, as I do now,
At the old forsaken bough
Where I cling."

In the middle of the century, the popular lecture was in great vogue in New England, and Holmes, like other literary men, made lecturing tours. Speaking of his ex-

perience, he says: "Family men get dreadfully homesick. In the remote and bleak village the heart returns to the red blazes of the logs in one's fireplace at home."

"There are his young barbarians all at play." "No, the world has a million roosts for a man, but only one nest." Again he makes the landlady in the "Autocrat" say of him, "He was a man who loved to stick around home, as much as any cat you ever see in your life. He used to say he'd as lief have a tooth pulled as to go anywhere. Always got sick, he said, when he went away, and never sick when he didn't. Pretty nigh killed himself goin' about lecturin' two or three winters; talking in cold country lyceums; as he used to say, goin' home to cold parlors and bein' treated to cold apples and cold water, and then goin' up into a cold bed in a cold chamber, and comin' home next mornin' with a cold in his head as bad as a horse's distemper."

"The Atlantic Monthly" was founded in 1857 with Lowell as editor-in-chief and Holmes as a leading contributor. The latter wrote for it his "Autocrat of the Breakfast Table," perhaps the best of all his works. "The Autocrat" talks charmingly on a hundred different topics. Nothing is too great or too small for his attention and comment. Scattered through this prose book are several poems, some humorous and others serious. One of these, "The Chambered Nautilus," Whittier said was "booked for immortality." The last verse expresses the aspiration of a noble soul for progress:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

The book is thrown into the form of talks at the breakfast table between the author and his fellow-boarders, in which the personal flavor is so strong that it seems to the reader like a collection of home-letters from an absent member of the family. The book contains the famous poem called "The Deacon's Master-piece; or The Wonderful 'One-Hoss Shay.'"

About the time the "Atlantic" was founded, the Saturday Club came into existence, and counted among its members Emerson, Hawthorne, Longfellow, Lowell, Whittier, Motley, Agassiz, and other distinguished literary men of Boston and Cambridge. The members of this club dined together the last Saturday of every month. Holmes took great pride and pleasure in this club. Throughout the forty years of its greatest prosperity he was its most brilliant talker and most faithful attendant. His wise, witty, genial talk is said to have been better than his books. He called talking "one of the fine arts," and exemplified his statement.

The "Autocrat" was followed by "The Professor at the Breakfast Table," "The Poet at the Breakfast Table," and, after an interval of thirty years, "Over the Teacups." Besides these, Holmes wrote a number of novels: "Elsie Venner," "The Guardian Angel," and "A Mortal Antipathy." In 1882, after being professor at Harvard for thirty-five years, he resigned. Four years later he went again to Europe, spending most of the time in England, where he was warmly received in London society. He was honored with degrees by the British universities, and embodied the impressions of his trip in "Our Hundred Days in Europe."

Holmes was a genial, lovable man, brilliant and witty, and at the same time earnest and noble in character. He wrote many humorous poems, full of genuine fun and comical picturesque ways of saying things. Such a poem is "The September Gale":

"I'm not a chicken; I have seen
Full many a chill September,
And though I was a youngster then,
That gale I well remember;
The day before, my kite-string snapped,
And I, my kite pursuing,

The wind whisked off my palm-leaf hat—
For me two storms were brewing!

Lord! how the ponds and rivers boiled!
They seemed like bursting craters!
And oaks lay scattered on the ground
As if they were p'taters:
And all above was in a howl,
And all below a clatter—
The earth was like a frying pan,
Or some such hissing matter.
It chanced to be our washing day,
And all our things were drying;
The storm came roaring through the lines,
And set them all afflying;
I saw the shirts and petticoats
Go riding off like witches;
I lost, ah! bitterly I wept—
I lost my Sunday breeches!

I saw them straddling through the air,
Alas! too late to win them;
I saw them chase the clouds, as if
The devil had been in them;
They were my darlings and my pride,
My boyhood's only riches—
'Farewell, farewell, I faintly cried—
'My breeches! O my breeches!'

And not till fate has cut the last
Of all my earthly stitches,
This aching heart shall cease to mourn
My loved, my long-lost breeches!"

Holmes' last days were made as happy as possible by the kind attention and loving remembrance of a host of friends. He was spared the suffering of long illness and was able to take his usual walks to within a few days of his death, which occurred painlessly in his chair, October 7, 1894.

Stories for Reproduction in Primary Grades

Hope M. Mowbray, Rice Lake, Wis.

JAMES' WALK

James went to walk with his father one Sunday afternoon. They walked across the river to look for flowers. When they were crossing the bridge, James stopped to look over into the water. He saw many fish darting about. "Let's go fishing tomorrow, father," he said. "No, my boy, no one fishes now," replied his father; "next summer when we go to see Grandmother we'll have some fishing trips up the brook. I know where to find the speckled trout." "Shall we go camping and cook the fish over the fire?" asked James. "Yes, if we get any fish to cook," replied father.

THE WAXWING

Look! Is that a sparrow in the maple tree? No. It is too large for a sparrow. Is it a robin? No, robins do not have tufted crests. What can it be? See, it is looking at us. A cedar waxwing, no other bird has that touch of vivid scarlet and gold. Poor little fellow. He is all alone. Perhaps he came on ahead to find out if it were still cold here. He is cold. He looks like a downy gray ball. The wind blows his crest. Waxwing does not mind. He knows the warm days will soon be here.

THE ARBUTUS

Alice went arbutus hunting one April day. It was the kind of day when the dainty blossoms show pink among last year's leaves. Alice turned over the leaves gently: the arbutus was too precious to be broken carelessly. She did not find any for several minutes. Then, right at her feet, the pink blossoms gleamed thru the brown leaves. Alice gasped for delight. "You dear little blossoms," she cried as she fell on her knees and buried her face in the flowers. She filled her basket with the fragrant blossoms and the glossy green leaves. "You tried to play hide and seek, little flowers," she said, "but I found you."

School Entertainment

ARBOR DAY EXERCISE

Eva M. Jacobson, St. Paul, Minn.

Five girls and five boys are dressed in white and green, respectively. They represent tree-fairies and tree-elves. A few artificial leaves to represent the foliage of each tree would be effective, wound as a crown around the heads. The little girls may carry wands. The fairies and elves stand alternately in a semi-circle. As each one speaks, he steps forward to the center of the semi-circle.

All—We are some of the many trees of the forest. We try to make people better and happier by making the summers beautiful with our foliage and shade, and by serving men in many other ways.

Oak-elf—I am the stalwart oak; I stand for strength and independence. The worth of my shade and the value of my wood is known to you all. My arms are gnarled and twisted and poets have often sung of me.

Elm-fairy—They say that I am the most graceful of trees. I raise my arms high and then let them droop at the ends, and I am very tall. Longfellow liked elms and many of them shaded his lawn.

Pine-elf—I am the tall, strong pine, and bespeak uprightness and constancy. My needles are green all winter, for I am not afraid of the coldest weather. I am not as beautiful as the elm, but I am very useful. I ride on the seas as the masts of ships. And what would they do without me for telegraph poles?

Birch-fairy—Lowell has said I am the most "ladylike of trees." My branches are very thin and drooping. My bark is white and is beautiful when seen through the woods. The Indians used to make birch-bark canoes from the inner layer of my bark.

Fir-elf—The balsam fir am I. The children love me, especially at Christmas time, when men cut me down for little children to dance about. They say it is well for people who are ill to live where I grow.

Willow-fairy—There are more than twenty kinds of willows. I like to grow in wet places. The children like me in the spring when the silver "pussies" come out on my branches. People use my soft, slender branches to weave baskets. I am also used for wind-breaks, for I bend when the wind blows, but do not break.

Lombardy-poplar-elf—I am the Lombardy-poplar-elf, and am a cousin to the willow. I hold my branches straight up—so, and can be seen for miles around, as I am shaped like a steeple. My leaves shine in the sun and make a pleasant rustling noise in the wind. Though my wood is not very useful, landscape gardeners like me because I am so different from other trees.

Maple-tree-fairy—I am the maple-tree and stand for sweetness and modesty. Often in the fall I blush a bright crimson. I decorate the lawns and make pleasant shade. Maple sugar is made from my sweet sap.

Apple-tree-elf—You all surely love me. I am the apple-tree. I am covered with a snow of beautiful blossoms in the spring, and in the fall my red-cheeked fruit is made into cider, dumplings, sauce, pies, and many other good things to eat.

Bass-wood-fairy—I am the bass-wood fairy and I grow both tall and broad. I bespeak kindness and hospitality for my spreading branches and soft, wide leaves furnish welcome shade to weary travelers. I am sometimes called the Linden.

All—We are glad to serve you in these different ways, and hope you will plant many more of us, so we can give joy to men in years to come.

THE COMING OF SPRING

Margaret C. Fairlie, Jacksonville, Fla.

Characters:

Mother Nature, Spring, March, April, May, Sun.

Flowers:

Rose, Violet, Jessamine, Honeysuckle, Dandelion, Pansy, Lily.

Birds:

Sparrow, Woodpecker, Mocking Bird, Robin, Crow, Blue Jay, Messenger (a pupil from the school not in costume).

Note: Beautiful costumes can be made from colored crepe paper.

Any suitable songs may be used.

Song, by the school, "Sleep Little Birds" by Jessie Gaynor (No. 2).



Scene in "The Coming of Spring," given by pupils in School in Jacksonville, Fla.

During the singing of this song the flowers enter very softly and sitting down, they bow their heads and go to sleep while Mother Nature waves her wand over their heads. The children should be as far apart as possible. (Exit Mother Nature).

Spring, (entering). (Flowers all asleep).

Now I have three helpers, March, April and May.

We aid Mother Nature in many a way;

First March comes, with wind storms, and sweeps the earth clean,

The birds come in April, with showers between.

Soon all the seeds waken and creep to the light,

And May time brings flowers and blossoms so bright.

Cold winter is over, the last month is gone,

And springtime will enter when morning shall dawn.

The earth is all ready to wake from her sleep.

The birds, bees and flowers are ready to peep,

(looking at the flowers).

For they have been sleeping now all winter long.

I wonder how many will hear the first song?

March. (Enters blowing thru a megaphone, woo, ooo loud,— soft, running in and out among the flowers; comes forward and recites).

I tell you, good people, March is a fine name.

I've a jolly good time, in playing my game.

I make old Jack Frost march out of the door,

I tell him his work for this year is all o'er.

I'm strong and I'm lusty, I shout and I sing,

I make the trees bend, and I make your ears ring.

But I must be off, for I've plenty to do,

The whole earth's to sweep clean, before I am thru.

(Blows horn and runs in and out among the flowers while school sings "I saw you toss the kites on high," Eleanor Smith No. 1). (Exit March).

Violet. I think I heard a little song, the springtime must be calling.

Pansy. Oh no, Oh no, lie down and sleep. No rain drops yet are falling.

April. (Enters, walking among the flowers with watering pot in hand).

The seeds are still sleeping,
The earth is hard and cold,
My showers are needed, before they'll unfold.
I'll give them a sprinkle, and see if they'll wake.
Perhaps a wee violet, for old friendship's sake
Will waken and tell me, it heard my tap tap,
And thank me for waking it up from its nap. (Sprinkles flowers again).

Rain Song. "To the Great Brown House." Eleanor Smith No. 1).

Violet—

I'm sure I heard the rain drop's voice,
If spring has come, how I'll rejoice.

Rose—

You'd better stay down out of sight,
If Jack Frost comes, you'll get a bite.

April—

Ah, yes! I'll sprinkle you again,
Wake up, wake up, and feel the rain. (Exit April).

Sun. (Entering).

Oh, I am the sun, that's yellow and bright,
The flowers will not wake 'till they see my light.
I'll soften the earth, make it mellow and warm,
And from all this resting, I'll have a reform.
The winter is over, Jack Frost has long past,
Wake Violet, Wake Jessamine, now don't be the last.
(Birds peeping softly in the distance).

I hear the birds coming, perhaps when they sing,
The flowers will all waken, and know it is spring.

Birds. (Enter six boys as birds. They fly in and out among the flowers while the school sings "All the birds have come again," from Eleanor Smith No. 1. (Flowers yawn, stretch and try to wake up.) (Exit birds).

Jessamine. (Coming forward).

'Tis the spring, 'tis the spring!
Just hear the birds sing,
And see, the warm rain
Has come down again.
Wake, flowers, wake!
Your places now take.
(Flowers gradually get up, stretching and yawning; they finally take their places in front.)
Flinch not at the sun,
But come one by one;
I'm yellow as gold,
I'm first I am told.
(Enter May)

Ah! May time, we greet you,
We come out to meet you.

May—

I greet you my flowers,
I welcome you all;
The world is all ready,
It heard the birds call.
'Tis May-time, sweet May-time,
So joyous and bright;
The children's own playtime,
Is plainly in sight.
We all are so happy,
When on earth you stay,
Pray tell us my children,
How you'll make it gay?
(May steps aside)

Violet—

The violets, sweet, sweet violets,
Are purple, some are blue;
You'll find us down among the leaves,
We bloom down there for you.

Rose—

I am the rose, my beautiful flower,
Is queen of all I hear;

In colors gay, I dress each day,
And give to all good cheer.

Honeysuckle—

I am the honeysuckle, I grow among the trees;
The boys and girls all love me, but children, if you please,
Next time you see my blossoms, as in the woods you go,
Just pick a few small branches,
And leave my vine to grow.

Dandelion—

The dandelion flower, whose seed we never sow,
Has such a pretty story,
Which you perhaps don't know.
My lovely golden petals,
Change to a silver thread,
And deep down in my flower,
The tiny seed is fed.
Some day, the wind comes blowing,
And all the threads take wings,
And off, each with a tiny seed,
They fly, like living things.

Pansy—

For thoughts that are noble, kind and true,
The pansies stand, they say,
For thoughts of kind remembrance,
When you are far away.

Easter Lily—

I am the Easter Lily,
So pure, so white so sweet,
My breath seems drawn from heaven,
As our two faces meet.
But I must give this message,
To all, not to a few,
That God, who clothes the lily,
Will surely care for you.
(Flowers step back as birds fly in.)

Song, "Mrs. Sparrow" (from Jessie Gaynor's Song Book number 2.)

Sparrow—

Yes, I'm just a sparrow,
But do you all know?
I help the good farmer, his garden to hoe;
I eat up the weed seeds, a thousand a meal,
And insects and worms, I eat a good deal.
I'm sorry I can't sing a nice little song,
But I do all I can, to help things along.

Woodpecker—

I'm sure you've seen me flying oft',
A flash of black and white;
My pretty head, with feathers red,
Is not long in your sight.
For well I know that cruel boys,
Will shoot me if they can.
Oh, do you think they'll do the same,
When they become a man?
For I am not an enemy,
A useful bird I am.
I help protect the old oak trees,
I do whate'er I can.
When next you see my pretty head,
Remember if you will,
That I am flying to my nest,
My babies' mouths to fill.

Mocking Bird—

Long, long ago, I had no song,
Just why, I cannot tell;
But all my friends came to my home,
And lectured me right well.
They told me that it was not right,
That I should learn to sing;
They said that they would teach me how,
We'd make the forest ring.
And so, each bird their pretty songs,
Sang o'er and o'er again.
I listened hard with all my might,

And tried with all my main,
To choose one song from all the rest,
Which I could keep for mine.
But every song seemed beautiful,
And so did every line.
One night when all was still and quiet,
I sang the whole list thru,
And now they call me Mocking Bird,
Who sings them all for you.

Robin—

Here is the robin red breast,
I'm sure you all know me;
I sing to you each morning,
Cheer up, Cheer up! Chee, Chee!
And if I eat some berries,
I only eat a few,
I also eat the insects,
And leave not one for you.

Song. "An Old Black Crow," (From Jessie Gaynor, Number 2.)

Crow—

My dress is black, my song is shrill,
I have a bad bad name;
You think I eat up all your corn,
I 'clare it is a shame.
Oh! farmer, if you only knew,
How hard indeed I work,
To keep the bugs and insects
Off your fields and never shirk;
You'd give to me a row of corn,
You'd take your scare-crow down;
I think sometimes I'll fly away,
Into another town.
And then old man, you'll soon find out,
Just what I really do,
And then, Oh you'll be sorry,
When I'm not here to shoo.

Blue Jay—

Now I have just a word to say,
A word to girls and boys;
When you're grown up, don't shoot the birds,
And rob the world of joys;
Don't kill us boys, to see how big
A bag you can display;
Don't shoot us down and torture us,
For pleasure, day by day.
And girls, make up your little minds,
That birds you'll never wear;
No birds nor wings, but other things,
Your hat shall always bear.
For would you like, if you were there,
And loved your little mate,
To see her, cold and stiff and still,
On the hat of little Kate?
(Enter messenger from the school.)

Messenger—

I have come to bring this message,
From the children here;
Never, never, shall we harm you,
Never need you fear.
(Enter Spring, March, April, Sun, Mother Nature.)

Spring—

Flowers are blooming in the meadows,
Birds are every where;
Spring has come in all her glory,
Trees no longer bare.
Robin, Blue Jay, don't you worry,
They won't trouble you.
For they're learning very quickly,
All the good you do.
Listen to our song this morning,
As we say good bye,
It will tell you how we love you,
E'er away you fly.

Song. (Sung to No. 27, Jessie Gaynor, book No. 2.)
Oh, little bird, I love you so,

Dear little friend good bye;
Can you tell me what you see,
In the deep blue sky?
If I were a little bird,
If I had wings like you,
We could fly together then to the far off blue.

ARBOR DAY EXERCISES

Laura Rountree Smith

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(Enter Spring and April, who carries open umbrella.)

Spring. My, it is so chilly yet! There were a few flakes of snow in the air yesterday, and just see how it is raining now! Perhaps I have made a mistake to come so soon.

April. Oh sweet Spring, you do not look very merry, come under my umbrella. This is only a shower, it will soon be over. I know the children expect you, I heard them talk about your coming.

Spring. I will gladly come under your umbrella. I did not know the rain could feel so cold. (Creeps under umbrella.)

April. Hark! I hear the children singing.
(Children sing softly. Tune, "Coming Thru the Rye.")

Merry Spring

Merry, merry Spring is coming,
She is on her way;
All the birds will come to greet her,
And the flowers gay.
Welcome, welcome merry springtime,
We greet you with song;
Merry, merry, merry springtime,
Joys to you belong.

April. See, it has stopped raining, we can put down our umbrella. (Closes it.)

Spring. Here comes a boy with Pussy Willows.
(Spring and April are seated at the back of the platform; enter boy with Pussy Willows.)

Boy—

Pussy Willow, Pussy Willow,
When did you appear?
Pussy Willow, Pussy Willow,
Says that spring is here.
Pussy says, to go and look,
Down beside the little brook,
Violets bloom in every nook,
Pretty Pussy Willow.

(The boy hands the Pussy Willows to Spring, with a bow).

(Girl with daisies enters)

Girl—

See, the fields are white with daisies,
And they whisper glad Spring's praises;
All the fields are running over,
Everywhere with fragrant clover.
Daisies yellow, daisies white,
In the Spring are a delight,
Summer, we will crown with roses,
But for Spring bring other poses.

(Girl offers a wreath of daisies to Spring, she hands them to April, who places them on her own head.)

(Girl with crocus)

Girl—

Merry, little Crocus,
Heard the bluebell's call,
"Tis time to waken, waken,
Come out one and all."

Crocus raised her dainty head,
The earth was white with snow;

She called softly, "April fool,
'Tis warmer down below."
(Child with daffodil.)

Child—

Miss Daffy-down-dilly has come to town,
Miss Daffy-down-dilly in fresh new gown.
She comes in the spring when the sweet birds sing,
And softly, sweetly the woodlands ring,
They ring with the song of a mottled throng;
And merry Spring is coming 'ere long,
Miss Daffy-down-dilly nodded her head,
"I find it just a bit chilly," she said.

Spring—

Welcome flowers everywhere,
All the earth is fresh and fair;
Do I hear woodpecker drumming
All the other birds are coming.
(Several boys enter and recite.)

I

Boys—

Oh woodpecker, robin, thrush and wren,
Gladly we welcome you back again;
Come back once more to your home in the trees,
Come back to stay with us now if you please.
Hark! do you hear that drumming, drumming?
Gay woodpecker now is coming!

II

'Tis a glad time of year
For Sir Robin is here;
All the birds are singing, singing,
Woodland echoes too are ringing;
So, we can hear Sir Robin sing
Many a song to welcome spring!

III

Hear Bluebird sing, in the early spring,
April days are here;
He sings, "Tweet, tweet, the earth is sweet,
And flowers will soon appear!"
See Bluebird sitting up in the tree,
He cannot help but sing,
There is but one song that fills the air,
'Tis spring, spring, spring!

IV

A little bird sang at break of day,
Cuckoo, cuckoo, cuckoo,
Pray, tell me who stole my eggs away?
Cuckoo, cuckoo, cuckoo.
A little boy hung his head in shame,
But the little bird did not tell his name.

V

A little bird sang at close of day,
Cuckoo, cuckoo, cuckoo,
Who built this cozy house for me?
Cuckoo, cuckoo, cuckoo!
Then a little boy merrily said, "'Tis true,
I built the little bird-house for you!

April—

There's a murmur in the treetops
That sets my heart aglow,
For merry May is coming,
She is on her way, you know!

(April goes out, May enters and ten children with
little trees enter. They recite, then place their trees in
flower pots at the right and left of spring.)

Song—Tune "Lightly Row."

Arbor Day! Arbor Day!
Merry Spring is on her way,
We will sing, we will sing,
Welcome merry May;
Merrily the sweet birds sing,
Many songs to welcome Spring,
Arbor Day! Arbor Day!
Merry May is here!

First—

I plant a Willow to-day with care,
Long may it wave in the balmy air.

Second—

I plant a Maple with all the rest,
Grow little tree your very best.

Third—

I plant a Poplar, the breezes sigh,
Even now for its branches high.

Fourth—

I plant a pine; it may grow for me
One of the masts for the ships at sea.

Fifth—

I plant a Birch, with its silvery sheen,
And beautiful leaves of silvery green.

Sixth—

I plant one of the small Elm trees;
'Twill be swayed by many and many a breeze.

Seventh—

A fruit tree is good enough for me,
And so, I will plant an Apple tree.

Eighth—

I'll plant a Butternut tree with care,
For many splendid nuts 'twill bear.

Ninth—

I'll plant a Pear tree, small and low,
How many years 'twill have to grow

Tenth—

I'll plant a little pussy-cat tree,
'Tis the very first sign of spring we see.

All—

We plant them with care in an even row;
Grow, little new trees; grow, grow, grow.

Girls (recite in concert)—

Who will you choose for your Queen of the May,
Out in the meadow where the bluebells sway?

Boys (recite in concert)—

We will choose then the bonniest lass that we know,
Out in the woodland where sweet violets grow!

Girls (in concert)—

Where will you look for your Queen of the May?
Out in the yard where the school-children play?

Boys (in concert)—

We will choose her to-day, for the skies are so clear,
And May is the merriest month of the year!

(A boy steps up and crowns Spring with a wreath of
flowers.)

Song—Tune "Jingle Bells."

I

Spring has come again,
Amid the April rain,
And the robins sing,
Hear their sweet refrain.
So, we all will sing,
On bright Arbor Day,
So many, many pleasant songs,
To welcome merry May!

Chorus—

Merry May, merry May,
Comes with flowers fair;
Birds are singing in the trees,
There is music everywhere,
Merry May, merry May,
Arbor Day is here,
Birds are singing in the trees,
'Tis a happy time of year.

II

Spring, we welcome you,
And bright Arbor Day,
To the woods we go
Singing all the way,
In the merry May,
We're busy if you please,
For everywhere on Arbor Day
We go a-planting trees!

April Memory Thoughts

Collected by Miss Martha Persis Smith.

The clouds had been heavy and dark all day;
We had watched for the sun in vain;
But sweet and clear from the maples near
The robins sang in the rain.

Ah, heart of mine, dost sit and sigh
And of weary days complain?
Work bravely on through storm or sun—
The robins sing in the rain.

—Sarah L. Arnold.

Kind hearts are the gardens;
Kind thoughts are the roots;
Kind words are the blossoms;
Kind deeds are the fruits.

The world itself keeps Easter Day
And Easter buds are springing;
And Easter flowers are blooming gay;
And Easter bells are ringing.

Like Easter lilies pure and white,
Make Thou our hearts, oh Lord of
Light!

Like Easter lilies let them be
Sweet chalices of love to Thee.

Flutter of golden wings!
Fragrance of lilies tall;
And a happy heart that sings,
"The Christ has conquered all."

Self is the only prison that can ever bind the soul;
Love is the only angel, who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie thru darkness; but it leads to day at last.
—Henry Van Dyke.

The year's at the spring,
The day's at the morn;
Morning's at seven
The hillside's dew-pearled.

The lark's on the wing;
The snail's on the thorn;
God's in His Heaven—
All's right with the world.

—Robt. Browning.

'Tis always morning somewhere;
And above the awakening continents,
From shore to shore,
Somewhere the birds are singing evermore.
—Henry W. Longfellow.

He who plants a tree plants a hope;
Rootlets out through fibers blindly grope;
Leaves unfold unto horizons free;
So man's life must climb,
From the sods of time,
Unto Heaven sublime.

He who plants a tree plants love,
Tents of coolness spreading out above
Wayfarers he may not live to see.
Gifts that grow are best;
Hands that bless are blest;
Plant! God does the rest:
Heaven and earth help him who plants a tree;
And his work its own reward shall be.
—Lucy Larcom.

I know a little birch tree,
White-robed and fairy slender;
The loving sunbeams crown it
With paly-golden splendor;
Its leaves are all a' flutter,
Whatever be the weather,
And, lilting in its branches,
The birds sing altogether.

I know a little maiden,
So fairy tall and slender,
It seems as if the birch-tree
Its every grace doth lend her:
She, too, is crowned, for sunshine
Glints in her tossing tresses,
And lightsome motion ever
Her joyous life confesses.
So free her tuneful singing,
That if you did but hear her,
You'd surely think a bird
Were hidden somewhere near her.

And thus, and thus, the likeness
I trace with easy pleasure
The difference, ah poets!
Who of you all could measure;
And while the little birch tree
May have the song I'm singing,
To you, my little maiden,
My very heart I'm bringing.

Politeness is to do and say the kindest thing in the kindest way.

Be gentle: The sea is held in check not by a wall of rock, but by a beach of sand.

Hearts, like doors, will ope with ease
To very, very little keys;
And two of these are
"I thank you," and "If you please."

Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood.
—Tennyson.

Life is not so short but that there is always time enough for courtesy.
—Emerson.

Good manners are made up of petty sacrifices.

He did a deed—a gracious deed;
He ministered to men in need;
He bound a wound; he spoke a word,
Which God and every angel heard.
Oh, souls, that suffer and that bleed,
He did a deed—and on his way
A bird sang in his heart all day.

Love as brethren; be pitiful; be courteous.
—Bible.

This is the Easter, day of renewing, day of uprising!
Heart, take new courage! look no more backward!
Hark, the bird singing! See the grass growing!
The brook floweth free! Hand to the plow, man!
Cut deep thy furrow: Cast the seed strongly!
Think not of sorrow, of death, or of sin.
Today let thy spirit burst from the cerements!
Roll back the gravestones! Today life immortal,
O, mortal, begin!
—Sidney Smith.



Number and Arithmetic.

IMPORTANT PARTS OF ARITHMETIC

By Rev. P. R. McDevitt, Philadelphia

Regarding the methods of teaching arithmetic they fail, in many schools, to develop the pupils' reasoning powers. The children learn by rote various processes, and, the memory being retentive, they acquire a certain mechanical precision in what is familiar to them. They want, however, the logical power that shows a clear understanding of principles. They fail to apply these principles to specific, concrete problems, especially to those that differ from what they are accustomed.

Methods that do not call forth individual work and independent thinking are unsound and are opposed to the well recognized law of development, that there is no growth in moral, physical, intellectual life without self effort. Successful teaching not only imparts knowledge, but develops power. "The school that awakens a desire of knowledge is better than the school which only imparts knowledge."

No matter how choice the diction or how cultivated the tones of a preacher, he is a failure unless his hearers are stirred to high resolves and virtuous actions. So a teacher may explain in clear, simple language any branch in the curriculum, but if she does not stimulate her pupils into mental activity her teaching lacks the first requisite of success.

At present the tendency among educators is to modify the course in arithmetic by omitting or abridging or enriching the subjects that are usually taught. The following suggested outline made by Professor Robert F. Anderson, and his comments on the various parts will be of interest and profit to our teachers:

Arithmetic for Grades Below the High School

I. OMIT—

1. Circulating Decimals; 2. Alligation; 3. Insurance; 4. Building and Loan Associations; 5. Savings Banks' Accounts; 6. Averaging Accounts; 7. Equation of Payments; 8. Annuities; 9. Progression.

II. ABRIDGE—

1. Longitude and Time; 2. Partial Payments; 3. Compound Denominate Amounts; 4. Square Root; 5. Cube Root; 6. True Discount; 7. Compound Proportion; 8. Partnership.

III. ENRICH—

1. Fundamental Operations; 2. Fractions; 3. Decimals; 4. Denominate Amounts, (a) Tables in use, (b) Reduction, (c) Compound amounts in use, (d) Metric System, (e) Practical Measurements, (f) Standard Time; 5. Percentage; 6. Negotiable Papers; 7. Simple Proportion; 8. Mensuration; 9. Miscellaneous Problems.

The term "omit" is sufficiently clear in the above outline.

"Abridge" is synonymous with "condense." All subjects under this heading can and should be shortened that valuable time be gained to devote to other subjects under the head "enrich" of the outline. The treatment of the subjects under "abridge" can be shortened in two ways:

1. By omitting impractical problems.
2. By omitting certain so-called "cases."

A few words on each of the different subjects will make clear this recommendation.

1. Longitude and Time

Many of the longer and more complicated problems

of this subject may well be omitted in order that time may be gained for the consideration of standard time.

2. Partial Payments

The treatment of this subject should be confined to the solution of problems by such rules only as are in use in the pupils' own State and only a sufficient number of problems solved to enable him to arrive at correct results on first trial.

3. Compound Denominate Numbers

The greater part of this subject should be omitted. It is difficult to find in use a compound amount of more than two denominations except in time, angles and arcs.

It is evident that such a problem as "multiply 2 miles, 3 rods, 4 yards, 1 foot, 6 inches by 2," or by $5\frac{1}{2}$ or $\frac{7}{8}$ or 2.6 has no place in practice. To ask a pupil to divide 4 square miles, 25 acres, 16 square rods, 259 feet by 6 and sometimes by $5\frac{1}{2}$ or $\frac{7}{8}$ or by 2 acres, 5 square yards, 2 square feet is to exhaust him by an almost useless task.

4 and 5. Square Root and Cube Root

The treatment of these subjects below the high school should be confined to teaching how to extract the required root in order that the pupil may apply the knowledge to problems in mensuration.

The elaborate discussion which employs blocks has no place in grammar grades.

6. True Discount

As true discount simply involves the finding of the principal with the time, rate and amount given there is no need of treating it as a separate subject.

7. Compound Proportion

While it may not be wise to omit this subject altogether, yet it is quite true that the treatment of it has been extended entirely too far, and it may be dismissed with the solution of few problems.

8. Partnership

The elaborate compound partnerships of former days have been displaced by stock companies, so that the time formerly devoted to the solution of problems in compound partnership can be profitably spent on stocks and bonds; hence the treatment of partnership ought to be confined to the solution of problems in simple partnership.

Under the head "Enrich" are found the very important subject of arithmetic, a knowledge of which is needed in everyday life. The study of these subjects will, likewise, develop that power of the reasoning faculty which comes from the training in the more abstract science of logic.

They should be studied thoroughly in order to strengthen the work in arithmetic, which is found to be weak in three respects:

1. Accuracy.
2. The power to solve ordinary, everyday problems.

MECHANICAL FEATURES IN COMPOSITION To Be Taught in the Intermediate Grades

In response to several inquiries we list herewith the various mechanical features which should be taught in the course of the fourth, fifth, and sixth grades. In a few cases one presentation will be sufficient, but for the great majority of them frequent repetition will be necessary in order to establish the correct form. The needs of the class will be the teacher's guide in the matter of repetition. It is her business to get the thing done, and "getting the thing done" is the sole criterion of the number of repetitions.

The following list is arranged by grades. It is not to be construed as an arbitrary arrangement, however, and is merely offered as a working basis. The essential thing is the distinct advantage accruing from a systematic and methodical presentation of the given facts.

The particular order in which the facts are presented

will be determined, in part at least, by the needs of the school.

Fourth Grade

Capitalization and abbreviation of the days of the week and the months of the year.

How to abbreviate and punctuate street (St.) and avenue (Ave.).

Abbreviations Mr., Mrs., Dr., Rev.

Words I and O always written with capitals.

Capital used to begin each line of poetry.

Use of hyphen in to-day and to-morrow.

Use of hyphen when word is broken at end of line.

Name of holidays—Thanksgiving, Christmas, etc.,—written with capitals.

How to write unbroken quotations.

Capital used with the words Uncle and Aunt.

Use of apostrophe to indicate possession.

Use of apostrophe in contractions, like don't, I'll, can't, etc.

Use of capitals in writing titles of books, stories, etc.

Use of capitals in referring to Deity.

Use of apostrophe in o'clock.

Indentation of first word in paragraph.

Fifth Grade

It will be necessary to review many of the items listed in the fourth grade, and these should be taken into account in the work of the fifth grade. With possibly one or two exceptions, I have not deemed it necessary, however, to enumerate these in the fifth grade list.

How to write quotations, unbroken and broken.

Use of capitals in referring to the name of a people or nationality; e. g., American, English, etc.

The abbreviations B. C., and A. D.

Arrangement of lines in poetry where one line runs over to the next.

Indentation of first word in paragraph.

Use of caret to show where omitted word belongs.

Form in letter-writing.

Use of comma following the word of address in a sentence.

Use of comma to set off interposed words, like "however," "moreover," etc.

Capitals used in titles and headings, except prepositions, conjunctions, and the words the, an and a.

Quotation marks used in referring to title of book.

Use of comma to separate words in a series.

Use of comma to set off explanatory phrase or clause; e. g., Daniel Boone, the illustrious hunter, etc.

Use of capitals in referring to office of distinction, as "The Governor of Minnesota."

Periods after abbreviations of the names of states, as Mich., Ill., etc.

Meaning and punctuation of following abbreviations: etc., viz., e. g., i. e.

Apostrophe in contractions like 'tis, 'twas.

Sixth Grade

Review such items in the work of the preceding grades as seems necessary.

Exercise in writing unbroken and broken quotations.

Period after heading or title of selection.

Arabic figurés used in numbering paragraphs, words, etc.

Period after Roman numbers, as Edward VII., George III.

Abbreviations used in denoting time: inst., the present month; ult., the last month; prox., next month; M., noon; A. M., forenoon; P. M., afternoon.

Exercises on all needed uses of the comma.

How to write, punctuate, and capitalize "liner" advertisements.

Abbreviations chap., p., pp., Co., vol.

Abbreviations for pound, ounce, yard, etc.

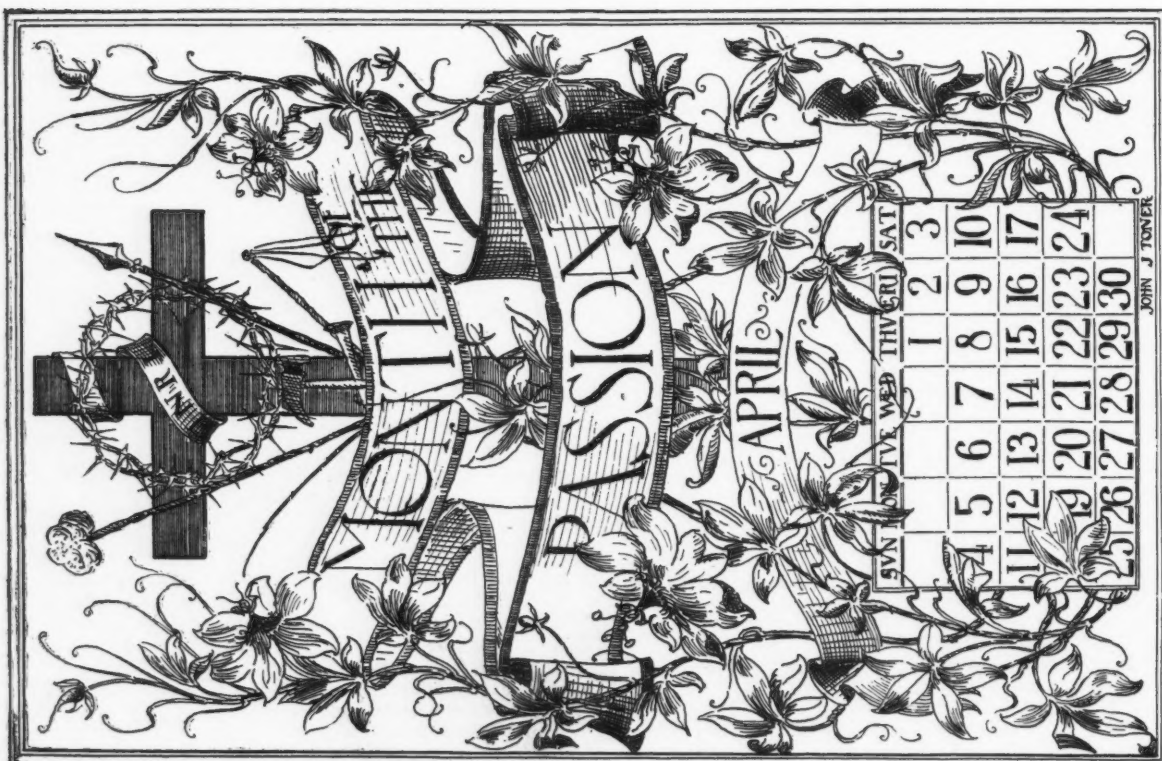
Use of parenthesis.

Use of dash in place of parenthesis.

Use of colon preceding an enumeration or list.

Quotation within a quotation requires single marks.

Use of comma in words or phrases implying contrast.



The Literature Class

CATHOLIC AUTHORS FOR STUDY.

Frederick William Faber (1814-1863) was a distinguished scholar who left Oxford and the Established Church to return to the old faith of England. At Oxford, on account of his prepossessing appearance, his remarkable talents and gifts of conversation, he was a general favorite. In 1835, he won the Newdigate poetry prize, the subject being "The Knights of St. John." A few years later he published two volumes of minor poems. Of a higher order than these was his "Sir Lancelot," a romantic poem of great beauty. From a Calvinist he became a minister of advanced Anglicanism, and then, like his guide, Newman, in 1845, he joined the Catholic Church. Having been ordained priest, Father Faber joined the Oratory of St. Philip Neri, lately introduced into England by Dr. Newman, and afterwards was appointed superior of the London House. His chief prose works are: All for Jesus; Growth in Holiness; The Blessed Sacrament; The Creator and the Creature; The Foot of the Cross; Spiritual Conferences; The Precious Blood; Bethlehem; which have passed through many editions in England and America and have been translated into other languages. They are all instinct with fervid piety. He also published a Book of Hymns which is amongst the most popular of sacred lyrics.

Father Faber was a born poet. Jenkins says, "His verses, less labored and polished than Keble's, quite make up in natural warmth what they lack in artistic finish; and we find in them always that ease of expression which we miss in the highly wrought poems of Keble." Wordsworth declared that Faber had even a better eye for nature than himself, and on another occasion this same great poet declared that, were it not for Frederick Faber's devoting himself so much to his sacred calling, he would have been the poet of his age.

John Boyle O'Reilly (1844-1890), poet, journalist and patriot, was born at Dowth Castle, County Meath, Ireland. He was the son of William David O'Reilly, master of the Nettleville Institute at Dowth Castle, and Eliza Boyle, a woman of rare intellectual gifts. He began life as an apprentice to the printing business, ultimately graduating from the printer's case to the reporter's desk. In 1863 he enlisted in the Tenth Hussars in Ireland for the purpose of spreading revolutionary sentiments among the soldiers. He was detected, arrested, tried by Court-martial, found guilty and sentenced to death on the charge of high treason in 1866. On the same day this sentence was commuted to imprisonment for life and later to twenty years' penal servitude. He was sent out to the penal colony in Australia, where he arrived in 1868. In 1869 he effected his escape and after a series of adventures succeeded in landing at Philadelphia. In 1870 he secured employment on the Boston "Pilot," of which he became editor in chief in 1874. His magnificent work on this paper made it the leading and most representative Irish Catholic organ in America, and himself a leader of the Irish Americans and one of the most popular men in this country. He died suddenly at his home in Hull, Mass., August 10, 1890.

"Songs from Southern Seas" was published in 1874; "Songs, Legends and Ballads," in 1878; "The Statutes in the Block," in 1881; speeches, etc. John Boyle O'Reilly's poetry holds a high place in American literature. Cardinal Gibbons said of him:

"Few men have felt so powerfully the *divinus afflatus* of poesy; few natures have been so fitted to give it worthy response. As strong as it was delicate and tender, as sympathetic and tearful as it was bold, his soul was a harp, of truest tone, which felt the touch of the ideal everywhere, and spontaneously breathed responsive music, joyous or mournful, vehement or soft."

SUGGESTIVE PROGRAMS FOR LITERARY SOCIETIES.

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Scott's "Ivanhoe" Made Easy.

This program will be found useful and entertaining to students who are studying Scott's novel, "Ivanhoe."

Five or ten-minute papers.

- 1.—The Life of Sir Walter Scott.
- 2.—Scott, the Novelist.
- 3.—Abstract of Plot.
- 4.—Characters in "Ivanhoe," according to Scott's verbatim description of them; e. g., Wilfred of Ivanhoe.—"Upon brows more worthy could a wreath of chivalry be never placed?" These characters might be classified as Normans, Saxons, Knights Templars, Outlaws, Jews.
- 5.—Reign of Richard I.
- 6.—The Crusades.
- 7.—The Knights Templars.
- 8.—Criticism of Scott in dealing with Catholic ecclesiastics.

Authorities.—Scott's novel, "Ivanhoe;" some standard History of English Literature; A Catholic History of England; Encyclopedia.

Your Favorite Poem.

Three members of the Circle should be chosen to discuss their favorite poem. Instrumental and vocal music—the latter by preference from the poems of the poets under discussion, if any of their songs have been set to music. Your favorite poem might be presented under the following heads: (1) A short paper dealing with the life and poetry generally of its author; (2) an abstract of the poem; (3) its purpose; (4) the characters in it, if any; (5) the special characteristics of style, sentiment, etc.—in short, the reasons why you regard it as your favorite poem; (6) the reading or reciting of a favorite passage, but not too long. The subject might then be thrown open for discussion and criticism by other members of the Circle, reviewing the poem from the standpoints of (a) religion, (b) morality, (c) education.

The Songs That Never Die.

Here is a highly interesting program—one that will appeal to many. There are some songs, sacred or otherwise, that, on account of their widespread popularity, seem destined to live forever and never grow old. Here are some of them:

- 1.—Home, Sweet Home.
- 2.—The Last Rose of Summer.
- 3.—Nearer, My God, to Thee.
- 4.—Lead, Kindly Light.
- 5.—Way Down Upon the Suwanee River.
- 6.—Comin' Thro' the Rye.
- 7.—Annie Laurie.
- 8.—The Harp That Once Through Tara's Halls.
- 9.—The Meeting of the Waters.
- 10.—The Star-Spangled Banner.

Before the singing of each song a short paper might be read dealing with (a) the life and literary works of its author, (b) with the history, if any pertain to it, and influence of the song, (c) with its musical setting, (d) with the secret of its enduring success.

"KNOWLEDGE IS POWER"

A Conversation That May Be Presented By Two or a

Half Dozen Pupils
(Adapted)

(1).—Do you not think, girls, that the closing exercises of the school year have much sadness mingled with their joy? This hour speaks of a past that is forever gone, and the delightful anticipations of vacation pleasures do not altogether satisfy the mind.

(2).—It satisfies my mind perfectly. I think it one of the most foolish things imaginable to be weeping over one's school days. They have been quite long enough.

(3).—What has been your object, then, in attending school, if you have found the days so long? I always thought you quite an earnest student.

(4).—My object in attending school? Why, to learn, of course. Bacon says that knowledge is power. Now, I love power as you all do.

(5).—You had better define power, as you understand its meaning, before we discuss the question.

(6).—Power is that which acts or reacts, propels or resists, constructs or destroys. The world regards as power that which achieves success, and philosophers say that knowledge is power.

(7).—Then I question the result of our school labors.

What a false inference we may draw, that knowledge is success. We have, indeed, learned many things, and learned them well; but whether our knowledge will lead to success, opening for us the way to those charms of life which our hearts crave, is a question the future must answer. There is no such certainty about it as your syllogism implies.

I have grave doubts that knowledge will give much power to woman for instance, outside her household, nor will the true woman desire it. Man does desire it, but will his mere knowledge give it to him?

(8).—Who has the sort of knowledge that gives power? The educated tradesman, the learned writer of books, or the accomplished ladies and gentlemen or society?

(9).—I think he has successful knowledge who has all the information he needs to fulfil, more or less perfectly, the work of his chosen avocation. In every trade and in every profession there are leaders, those who excel others, because they are better informed than their associates regarding the technicalities of their peculiar avocations. Their knowledge is certainly their power, carrying them beyond their fellow laborers who may be stronger, physically, better educated, generally.

(10).—That is taking knowledge in a narrow and restricted sense. In the question as to the power it gives, knowledge is taken, as I understand it, in the comprehensive sense of learning, of acquaintance with many details, of the possession of many facts regarding a variety of things.

(11).—Looking upon learning in that light, do we find that the learned are leaders in the world's great enterprises? It is true that Julius Caesar was not only a great leader but also a learned man; several names of similar brilliancy illuminate the pages of history, but they are, after all, the glowing exceptions amidst the general dullness that has achieved success.

(12).—Learning has ruled indirectly sometimes. In the earlier and happier days of his reign, Nero governed as Seneca dictated. Nero was for the time, the instrument of a power based on learning.

(13).—A power that cost Seneca his life, leaving Nero to prove the strength of brutal ignorance. I think it could easily be proved that ignorance is power, a power

that has had much the best of everything since the world began. Who were the successful conquerors of ancient times? Many of them were ignorant barbarians.

(14).—You err. The rulers of Egypt, and of ancient Greece, were, most of them, learned men, so far as learning went in those days.

(15).—Greece was but a small state; in all other parts of Europe ignorance prevailed, and was not incompatible with great power.

(16).—Had you not better return to the present? No one has asserted that knowledge was power, or that it made men successful in former times.

(17).—Very well, let us leave the successful ignorance of ancient leaders. The French Revolution and the Reign of Terror belong to modern times. Was ever tyranny like theirs? Do they not show the power an ignorant rabble may have over the dignity of a crown and the fate of a learned nation?

(18).—Yes; and, tell me, what power has the learned general in any age without his soldiers, ignorant though they may be? He has the knowledge but they have the power, the brute strength without which all the learning in the world would not avail a leader in battle.

(19).—Brute strength must be intelligently used; the soldier may not be learned, but he must not be ignorant. In the knowledge of his duty lies the secret of his success.

(20).—However true it may that a general without an army is useless in war, yet each soldier is but part of the machinery, it is the master mind of the general that puts the machinery in motion. There is always a panic on the field when the general falls.

(21).—What you have said only proves that knowledge, in itself, is not power. Given other qualities, mental and physical, knowledge is an important help, it may be; but it is the possession of certain abilities that gives success, and this they will do, independently of knowledge. Many of our most successful men, here in America, are examples of how little erudite scholarship has to do with military or political advancement, or with the acquirement of great wealth.

(22).—I have been listening attentively to discover the object of all this talk. Are you trying to find out the value

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of your knowledge, or to arrive at that which will give you power? Beauty is power and wealth is power. Think of Helen, the lovely Greek, causing a war in which not only men but gods took part.

(23).—Oh, don't quote fables to us. I agree that beauty is power, and that the beautiful woman will always have a wider influence than the learned, but not so noble, so deep, so lasting.

(24).—Precisely. But there is wealth—at the present day, is it not wealth rather than knowledge that carries the successful man to the top of the ladder, while the poor student burns his midnight oil at the foot?

(25).—If you want to quote powers that have overreached knowledge, what think you of fanaticism which has so often swept away learning like a whirlwind? For example, the destruction of manuscripts in Constantinople and the burning of the library of Alexandria by the Mohammedans?

(26).—You may as well suggest hunger. Hunger has repeatedly proved more powerful than learning. Hunger is power! The barbarians of northern and central Europe, starved out of their father-land by their own swarming population, swept into Italy, and almost annihilated letters.

(27).—Oh, no one claims that the learned are fighting men. We are quite ready to admit that they have been subdued by hunger, by fanaticism, and by wealth. We all know that, when Greek met Greek, the Athenians, our masters in knowledge, were conquered by the Spartans who held learning in contempt. History gives repeated examples of physical weakness of learned men, and several

instances of the inefficiency of learned nations, when contending with barbarous tribes? It is moral and intellectual power we claim for knowledge.

(28).—You do well to restrict it to such limits, for we all know that it has but little political power, and nowhere shall we learn this so surely as in the history of our own country. Webster and Calhoun, with all their learning and ability, could not secure even a nomination for president, and Clay, though nominated, was not elected.

(29).—In what age have philosophers ruled the world? When have erudite scholars, men of letters, tutors and professors of colleges led conquering armies, or taken part in the great movements of powerful nations? Any member of Congress will tell you that no class of men have so little influence in public affairs as the learned.

(30).—As knowledge is not necessary to make men great, neither is it required that they may be good. Men were great and good, powerful and successful when reading and writing were scarcely known.

(31).—As I have before asserted, the extent of a man's knowledge has but little to do with his greatness or his goodness, but I think the quality may have much to do with both. It is not so important to consider how much we know, as what we know, and how well we know it.

(To be concluded in our next issue.)

The above is part of one of the six new entertainment numbers by Sister M. Borromeo, O. S. D., recently published in book form. All six may be had for 30 cents; two copies of each for 50 cents. Remit to the Catholic School Journal, P. O. Box 818, Milwaukee, Wis.

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Summer School for Sisters.

The Catholic University of America has issued a prospectus of the Summer School for Teaching Sisters and laywomen which it will conduct from the third of August of this year. This booklet has been sent to every parochial school and academy taught by Sisters in the United States and to as many Catholic laywomen interested in education as the university has been able to reach by mail. The prospectus is profusely illustrated and contains a spirited description of the university and the city of Washington. Copies will be sent on request to all who desire further information concerning the Summer School.

When the first announcement of the Summer School went out to the hierarchy, one of the most scholarly Bishops of America wrote to Monsignor Shahan: "I am heartily in sympathy with the movement. Much will depend on the character of the course itself—that is, are these studies to be regular classes in definite branches of study, say of mathematics, physics, chemistry, history, English literature and the like, just as in college? Lectures are good enough in a way, but what is needed is close and constant study, regular recitations and teaching. Another item of importance is the cost, the price of tuition and of board and lodging. These are vital to our poor communities." The prospectus answers these questions most satisfactorily.

The trustees of the university have

authorized a Normal Institute for Teaching Sisters (which laywomen also may attend) in the immediate vicinity of the university and under its direction. The Summer School is in fact the first step towards the realization of this project. Work done in the Summer School will count towards the degrees that will later be granted by the Normal Institute, on the basis of one full course at the Summer School equalling two hours a week for half a year in the Institute. With few exceptions the courses of the Summer School demand five hours classroom work each week of the five that the Summer School is in session. Laboratory courses call for twice as much time. Registration commences Saturday, July 1. Examinations will be held Saturday, Aug. 5. The other Saturdays will be devoted to excursions to the many points of natural beauty and historical interest in which the near neighborhood of Washington abounds.

St. Charles College Destroyed.

St. Charles College, near Ellicott City, Md., was destroyed by fire March 16th with practically all it contained, including priceless records, paintings, manuscripts and its library of 16,000 volumes.

The chapel, the only replica of Aix-la-Chapelle in this country, was also destroyed. This was considered one of the finest specimens of Gothic architecture in America. It had many costly memorial windows.

Compared to such losses as these a statement of the financial loss sustained on buildings, furniture and so on, seems an insignificant item for it is practically covered by a total insurance of \$250,000.

More than 200 students, a faculty of 25 and 27 Sisters of Providence, were rendered homeless.

Juvenile Crime.

Official records establish the fact that juvenile crime has increased alarmingly in Chicago during the past five years and no one will assert that Chicago has any superior claim among our American cities to dubious distinction in this respect. Evidently there is not a little reason for the general complaint that is being made against the lack of moral training in public schools. It is of course the system which is at fault. The teachers are helpless in the condition that faces them. A public school principal recently wrote to her friend as follows: "With all our words and wasted wind on the subject of education, the Catholics are doing the only real effective teaching—teaching obedience and respect for lawful authority. Every day I see the evidence of our lack in that particular. I have charge of a large grammar school of more than 700 children. In the homes of these children there is no real religious training, and none results from the occasional visit of the child to the Sunday school. And so the whole body of the non-Catholic children

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the report of the mission. Among were 200 writers systems of shorthand being court others legislative porters, general ters of reference,

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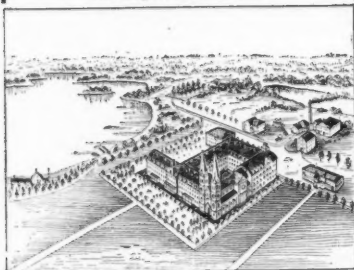
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is without a rudder. One can even see in the children tendencies towards socialism and anarchy. * * * Surely the Catholic teacher in the public school has a fine field for the 'silent influence' of her religion if she only had the right basis on which to work, but she has not. All her training has been from a false start—there is very little true psychology taught in our public normal schools, for the simple reason that the instructors have not had the training in it."—America.

Archbishop Glennon on Communion Decree.

Archbishop Glennon of St. Louis, says that the new decree relating to first communions "is mandatory (obligatory), when it says that the age of discretion required for confession and holy communion is the time when the child begins to reason; but the subjoined clause stating that this is about the seventh year is explanatory, hence the phrase reads 'seven years, more or less.' It is generally maintained by those learned in such cases, that in the northern latitudes the child mind develops more slowly than in the southern latitudes, and our own experience confirms the same, so that in defining the time for the children's reception of their First Holy Communion we may in this diocese incline to the interpretation that the children should be usually more than seven years old before they are presented for First Holy Communion."

The Archbishop goes on to indicate a plan of action similar to that presented by Bishop Fox of Green Bay.

He leaves it to the pastor "whether he shall proceed to admit the little children who have the proper age, disposition and discretion to receive holy communion in a body or to allow them to be presented in smaller groups or individually with the approval and commendation of their parents, confessor and teachers."

Catholic College Enrollment.

Last year Georgetown university had 1,165 students; Notre Dame, 1,005; Catholic University of America, 300; St. Louis, 1,247; Fordham, 825; Marquette, 1,636; De Paul, 200; Creighton, 855; Loyola, 1,020; Niagara, 325.

The Catholic colleges of the United States last year had the following number of students: Holy Cross, 515; Immaculate Conception, New Orleans, 345; Loyola, Baltimore, 329; Manhat-

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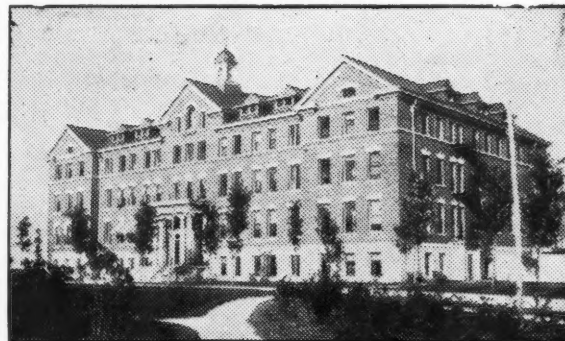
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tan, 275; Detroit, 303; Boston, 865; Canisius, 473; Christian Brothers, St. Louis, 480; Christian Brothers, Memphis, 310; Mt. Angel, Oregon, 130; Mt. St. Mary's, Emmitsburg, 352; Rock Hill, Maryland, 150; Sacred Heart, Wisconsin, 275; Santa Clara, Cal., 300; Seton Hall, 190; Spring Hill, Alabama, 185; St. Anselm's, N. H., 130; Bede, Illinois, 125; St. Benedict's, Kansas, 250; St. Charles', Maryland, 210; St. Francis Xavier's, N. Y., 550; St. John's, Washington, 225; St. Joseph's, Dubuque, 295; St. Joseph's, Indiana, 279; St. Mary's, Cal., 300; St. Mary's, Kan., 460; St. Mary's, Kentucky, 130; St. Meinrad's, Indiana, 260; St. Stanislaus, Chicago, 186; Viator, Ill., 350; St. Vincent's, California, 308; Trinity, Washington, 147; Villanova, 395; St. Xavier's, Louisville, 490; Jasper, Indiana, 114.

\$300,000 College is Burned.

A fire started, supposedly caused by crossed electric wires, in the cupola of Mount St. Mary's college, Plainfield N. J., March 2, and despite the tireless efforts of the fire-fighters the handsome structure with the greater part of its contents was laid in ruins within a few hours.

The blaze was discovered by Sister Cecilia, the principal of the institution, who sounded the fire drill. While she telephoned to the fire departments the students escaped in their night clothes and huddled together in the

gardener's house nearby. Thirty of the girls remained to assist the sisters and workmen about the place to fight the flames, but their efforts were futile.

All the personal effects and clothing of the sisters and the students were lost, as was everything else in the building except the holy vessels in the chapel. A rich painting of Our Lord, costing \$7,000, and hanging above the altar, was destroyed, as well as the costly ornaments. A statue of the Virgin at the entrance of the building, strange to relate, remains without a blemish. Sister Ligouri, who was ill, was carried out of the building by Police Chief Kiely.

Farmers' wives brought such wraps as they could find and the students were bundled up and brought in automobiles to St. Joseph's Home. Mother Mercedes, head of the order of the Sisters of Mercy at the institution, with Father Baldwin, the chaplain, led the fire fighters in the meanwhile, who kept steadily at their work until the blaze finally died out, when the structure was completely gutted. The structure cost \$300,000 and its furnishings cost \$35,000 more. Bishop McFaul has already taken steps toward the rebuilding of the college, and Monsignor Brady of Perth Amboy has contributed \$5,000 to aid the work.

Nuns For 50 Years. Die Same Day.

After more than half a century of

service as nuns, coming side by side from their home in Spain to be pioneer teachers in the diocese, death separated Mother Carmel Argelaga and Sister Frances, of the Convent of the Immaculate Heart, at Hollywood, Cal., but for only twenty-four hours. March 4 a double funeral service was held in the chapel of the convent, and the bodies of two nuns were buried side by side in Calvary cemetery.

Fifty years ago, in Spain, they entered the religious order of the Immaculate Heart of Mary. Thirty-eight years ago they came to America together.

Canadian School Burns.

One of the pioneer Catholic mission structures of St. Boniface, Manitoba, Canada, the industrial school, now the home of seventy-five young French Canadians who are studying for the priesthood, was destroyed by fire last month.

While at their evening meal flames burst through the floor and soon the interior was enveloped. A wild scramble was made for the exterior, every handy exit being used, and some painful injuries were sustained by inmates. Ambulances were called, but their services were not required.

A splendid library and valuable works dealing with Indian history, written by early missionaries but never printed, were destroyed. The loss is about \$40,000.

Very Rev. Joseph P. Lynch, who has been appointed Bishop of Dallas, in succession to the late Right Rev. Edward J. Dunne, was born a few miles outside of Chicago, and like a number of others in the American Catholic hierarchy, was once a lawyer. He was engaged in the practice of law at the time the late Bishop Dunne was looking for volunteers for his diocese. Under the Bishop's influence he began his course of theology at the Kenrick seminary in St. Louis, where he was ordained priest by Archbishop Montgomery about eleven years ago.

Two million of the 7,000,000 people in Canada speak only the French language. The 5,000,000 who speak English are in a preponderating majority in numbers, but as far as the Dominion of Canada is concerned, the two languages are on an exactly equal basis, writes Frederick J. Haskin.

A young lady of New York city has given \$500 to the Franciscan Fathers of Pena Blanca, New Mexico, to erect a chapel in honor of St. Dorothea in the Mission of St. Domingo, in memory of her sister Dorothy. Her other sister has sent \$500 to the Most Rev. Archbishop of Santa Fe for the repair of some old chapels in New Mexico.

The viceroy of Manchuria estimates that the fatalities in Manchuria from the bubonic plague already have reached 65,000, while the foreign office believes that inside the great wall there have been 1,000 more deaths. According to the general belief, however, the number of fatalities will be nearer double those of the official estimates.

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The Right Rev. Thomas Heslin, fifth bishop of Natchez, Miss., died in that city the past month. He had been in failing health for some time and his death was not unexpected. It is believed that hard work and self-imposed tasks led to the prelate's death.

The Germans have ceased to emigrate. The official census completed in December last shows the population of Germany to be 64,896,881. The figures in 1900 were 60,641,278. The population of Prussia, the chief state of the German empire, is 40,157,573. So Prussia alone, which in 1811, had scarcely one-third of the population of France, now outnumbered France.

Judge Mark A. Sullivan, the brilliant young alumnus whose appointment to a seat in the highest court of the State of New Jersey reflects distinction on St. Peter's College, Jersey City, was honored recently by the Alumni Association of his old college. Governor Wilson was among the guests at the banquet tendered Judge Sullivan, and in an eloquent address he paid splendid tribute to the young jurist.

The determination of the Superiors of the Vincentian Congregation to

withdraw its members from collegiate work to devote their entire energies to the missions and seminaries, as we are informed by the Tidings, has taken effect in their retirement from St. Vincent's College, Los Angeles, Cal., of which institution they have had charge for nearly fifty years. At the invitation of Bishop Conaty, the direction of the College has been assumed by the Fathers of the California Province of the Society of Jesus.

The memory of Archbishop Carroll, founder of Georgetown University will be commemorated by a statue to be erected in front of the University building, Washington, D. C. While complete arrangements have not been made, it has been decided to erect a bronze statue with a marble base. The expense will be borne by the alumni association.

The bodies of 110 Sisters of the Congregation of Notre Dame, which have been reposing in a crypt in the Notre Dame de Pitie church, at the foot of St. Lawrence street, Montreal, since 1893, will be exhumed and re-buried in the community's cemetery at Notre Dame de Grace.

St. Joseph's Catholic church, a mag-

nificent brick building in Easton, Pa., was totally destroyed by fire, March 10. The parochial school, sisters' home and rectory were also burned. The high steeple of the church is still standing, but if it falls the houses in the immediate vicinity are likely to be damaged. The loss is estimated at \$200,000.

The Irish Dominican Nuns expelled from Portugal in October, have left Drogheda, Ireland, for New York, en route for Baker City, Oregon, where, under the patronage of the Rt. Rev. Charles J. O'Reilly, D. D., Bishop of the diocese, they are about to found an Irish Dominican Convent of the Third Order.

Rt. Rev. John Anthony Forest, D. D., Bishop of the diocese of San Antonio, Texas, died in the Santa Rosa infirmary of San Antonio, Saturday March 11. The deceased prelate was in his 73d year and had been seriously ill for some time. His death was not unexpected.

The will of the late Miss Julianna O'Hagan, who died in Dubuque, Ia., recently, contains a unique bequest. Miss O'Hagan, who was 75 years old, requests in her will, that assets of about \$10,000 be sent to Cardinal Gibbons at Baltimore, and that he shall use it for the benefit of the Catholic negro schools in the state of Maryland.

Word has just been received of the death of the venerable Mother St. Matilde, the founder of the mission work conducted by the Sisters of the Holy Child Jesus at Yokohama, Japan. She was 97 years old at the time of her death and was active to the end.

Patrick Francis O'Malley recently died at Botomstown, County Limerick, Ire., at the patriarchal age of 82 years.

The deceased gave to the service of Holy Church three sons and three daughters.

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The engraving herewith shows our new design which is engraved in a rich photo brown ink. The word "Souvenir" instead of being in brown like last year is embossed in gold which gives it a richer appearance. At the top appears the date "1911" which was not on last year. Around the photo is a very beautiful frame embossed in plain white which is another feature our last year's style did not possess. The photo is same size as last year's being 1 1/2 x 2 1/8 inches. These souvenirs were especially designed for the higher grade teachers and also those of lower grades who do not care for anything so flashy. We also have the highly colored souvenirs and will be pleased to send you samples of our full line upon receipt of a 2c stamp.

The size of souvenir is 3 1/2 x 5 inches and contains 12 pages including the cover and the inside contains a small poem entitled "Close of School" (not the one we used last year) together with other appropriate matter. We print for you the name of your school, district number, township, county, state, school board, teacher and scholars, which matter you must send us when you order. We furnish these souvenirs with or without photo of teacher or school house. If photo is wanted you must send us a photograph of yourself or school house and we will make a small photo to appear on each souvenir. We can copy a large or small photo, but if you want the best results, send us a good clear photo that is not too small. **Your photograph will be returned uninjured.** Photos are **guaranteed to be first-class and they will not fade.** Note: The photos we use on our souvenir style 9 are much larger than the ones we have been making, being 1 1/2 x 2 1/8 inches and we think you will find them larger than any others obtainable. This is one of the good features of our new design and we are sure you will be more than pleased with the Photo.

Price Postpaid 12 or less without photo 85c. Additional ones 5c each. 12 or less with photo \$1.00. Additional ones 6c each.

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Some European papers, not all Catholic, are suggesting a petition to the Hague Peace tribunal for the enactment of an international law which will prevent the unjust persecution of defenceless priests and nuns.

In one of our Catholic schools of the city of New York, twenty-one out of a class of twenty-two pupils successfully passed the regents' examinations of the city of New York.

The Dominican Fathers have inaugurated Catholic services at the University of Berlin. Attending this great university are about 10,000 students.

His Eminence Cardinal Merry del Val has been nominated by Pope Pius X. to the position of protector of the Canadian Sisters of Charity.

Archbishop Glennon, of St. Louis, has called the attention of ten rectors of down-town parishes to the necessity of providing schools and mission houses for the poor of the parishes.

Eighth Annual Meeting Catholic Educational Association.

The Catholic Educational Association will hold its eighth annual meeting in Chicago on June 26-29, 1911. The arrangements for the meeting have been practically completed.

Most Rev. Archbishop Quigley appointed the School Board and the presidents of educational institutions to act as a committee to take charge of the work, and with the energy and enterprise characteristic of Chicago

people the work was promptly organized and the success of the convention is now assured. From present indications it is safe to predict that the Association will hold its most important and successful meeting in Chicago.

The sessions of the convention will be held at De Paul University, 1010 Webster avenue. The university has a splendid group of buildings, which the Vincentian Fathers have kindly placed at the disposal of the Association for the purposes of the convention.

A reception to the delegates will be held at the headquarters, the Great Northern Hotel, on Monday evening, June 26, and the sessions of the convention will open with Mass on Tuesday morning, June 27. The usual order will be followed in the various meetings, and the Association has the reputation of holding hard working conventions. The interest of the various departments in their special work is shown by the crowded programs which they offer, and it will only be by careful adherence to the schedule that the work outlined can be accomplished. The usual public meeting will mark the close of the convention, and for this meeting the Chicago Auditorium, which is noted for its historic gatherings, has been secured.

Benziger Brothers, New York. Cincinnati, Chicago, have just published a "MISSAL FOR THE LAITY," printed on India paper, bound in black embossed cloth (16mo., 1,800 pages, net, \$1.85), the only complete Roman Missal in the English language, specially adapted for North America. Latin text side by side with English; also "GOD, CHRIST AND THE CHURCH," Catholic doctrine and practice explained, with answers to

objections and examples, by Rev. Bonaventure Hammer, O. F. M. (500 pages, net, \$2.00. Sold in connection with "BENZIGER'S MAGAZINE" as follows: "God, Christ, and the Church," net, \$2.00; "Benziger's Magazine," \$2.00; total, \$4.00. Special combination price, \$3.00); "SPIRITUAL CONSIDERATIONS," a new book dealing with religious and spiritual life, but not in such a way as to be of service only to priests and religious (12mo., net, \$1.25), by Fr. H. Reginald Buckler, O. P.; and "CHIEF IDEAS OF THE BALTIMORE CATECHISM," with instructions and answers, arranged according to the method of Rev. John Furniss, C. SS. R. (Paper cover, per 100, \$3.25), by Rev. John E. Mullett, who has prepared this work to make the study of Catechism more concentrated for the pupil but without any further tax on the pupil's mental powers.

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CALENDAR: Summer Term will open May 30, 1911; Mid-Summer Term, June 27; Thirty-ninth Year, September 19, 1911.

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"The teachers of our school derive much benefit from The Journal, and look forward to its coming each month with great interest."—Sister Margaret Mary, Holy Angels' School, Buffalo, N. Y.

"The Journal is live, interesting, up to date and certainly a most helpful magazine for Catholic teachers."—Rev. P. J. Sloan, Syracuse, N. Y. (author of catechetical texts).

"We desire to renew our subscription to your indispensable monthly, The Catholic School Journal."—Convent of Mary Immaculate, Key West, Fla.

"The Journal is a most excellent periodical for teachers. Wishing it the patronage which it so richly deserves, I am,"—Brother Michael, S. M. Immac. Conception School, Washington, D. C.

"We are delighted with The Journal, and would rather give up any of the other journals than yours. It is just what is wanted in the schools."—Sisters of Notre Dame, St. Vincent's, Philadelphia.

"All our teachers like The Catholic School Journal. Being essentially Catholic, it is far superior to all other school magazines."—Ven. Mother Martin, St. Joseph's School, Argyle, Minn.

"It is false economy for any school to deny itself the help of good educational periodicals. Among Catholic schools The Catholic School Journal should be the first choice."—Rev. J. S. C., New York.

"The Sisters are deriving constant benefit and much inspiration in their daily work from your excellent periodical."—Sisters of Charity, St. John's School, New Haven, Conn.

"Permit our congratulations to you for supplying a necessity to Catholic teachers."—St. Ann's Convent, Lachine, Canada.

"We are much pleased with The Catholic School Journal."—Holy Cross Convent, Brooklyn, N. Y.

"We find The Journal a real help and source of inspiration in our school work. Success to it."—Sisters of Mercy, Greenville, Miss.

"Your Journal is greatly appreciated. You are doing a good work. More power to you!"—Rev. Robert Brown, Grand Rapids, Mich.

"Please enter my name for an additional subscription to The Journal. I have been accustomed, after glancing through my copy, to pass it on to the teachers of St. Jerome's school; but I find its contents so valuable that I want to keep an extra copy on hand for myself."—Rev. F. A. McLaughlin, St. Jerome's Church, Chicago.

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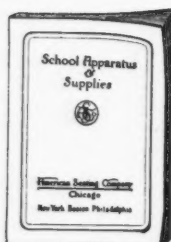
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(Continued from page 2)

the family, as long as these are well able to comply with them by their own personal efforts.

The measure of free text books is not only wrong in principle; it is wrong in other regards. I shall not mention the sanitary and pedagogical drawbacks pointed out by physicians and educators in other cities and states where this measure has been proposed. But we must protest most emphatically against the horrible injustice done by this measure to all citizens maintaining separate denominational schools; an injustice that even the Protestant governments of England and Prussia have not dared to inflict upon their dissenting subjects. Let every fair-minded citizen look at the following figures and then consider the consequences of the proposed bills:

Catholic Schools Save State \$2,300,000 Annually.

According to the Catholic Directory for 1911 there are in the diocese of Milwaukee 147 Catholic parish schools with 34,237 pupils; in the diocese of La Crosse 77 schools with 10,207 pupils; in the diocese of Green Bay 106 schools (including the Indian school at Keshena with 17,650 pupils; in the diocese of Superior 23 schools with 4,869 pupils; making a total in the state of Wisconsin of 353 schools with 66,963 pupils.

According to the statistics published by the commissioner of education at Washington, D. C., the average annual expense for each child in the public schools of our western states amounts to \$34.46.

At this figure we Catholics, by supporting our own schools, save the state of Wisconsin an annual expense of not less than \$2,311,000. Add to this the 1,028 pupils in our 12 orphan asylums, the 468 pupils in our 5 industrial schools, the 2,471 pupils in our 21 academies for boys and girls (because Catholic parents who can afford it will rather pay for their children at these Catholic institutions than send them to the free public high schools), and it will thus give us some 4,000 Catholic pupils more who receive full secular and religious education without any cost to our Protestant fellow-citizens.

It would be wrong not to mention in this connection the splendid good work of the Lutheran citizens of our state in the same field. They support nearly 400 parish

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schools with some 18,000 pupils, thus saving the state an annual expense of at least \$618,000.

Now, when Catholic and Lutheran citizens of Wisconsin, because of their religious convictions and for the sake of bringing up a Christian generation and people in our state, bring one year after another the tremendous sacrifice of fully \$3,000,000 (three million dollars), while at the same time they pay their full share of taxation for the public schools, are they to be still more heavily taxed just in order to furnish the public schools with free text books? Are we to be compelled to bring still greater sacrifices for our schools by furnishing our pupils also with free text books—a necessary consequence if the proposed measure passes the legislature? Do the 541,000 Catholics and the 216,000 Lutherans of Wisconsin deserve no consideration in this matter on the part of their fellow-citizens of other denominations?

Whatever may be the outcome, we certainly cannot be forced to submit quietly and silently to such a crying injustice. We are bound by every interest of religion and common justice to protest against such unfair treatment. Hence I request the clergy to arrange public meetings of their parishioners in order to send to their representatives in the assembly and the senate at Madison formal protests against these bills. I also request Catholic societies to do the same. Let all this be done at once, so that our representatives in the legislature may be made fully aware of the attitude of the Catholic citizens of our state in all matters affecting our Catholic parochial schools. While as Catholics we do not presume to dictate to our representatives at Madison or in Washington in matters purely political, we mean to defend our just rights and religious interests. With the ever-growing political influence of the pronounced enemies of the Catholic Church, it bears close watching of their political doings and keeping a steady outlook on the political horizon to see from which side hail our friends and our foes. Sincerely yours,

S. G. MESSMER (Archbishop).

FAIRNESS IN DISCIPLINE.

It is well to have children understand that if any injustice or wrong has been done them in any of the relations of school life that they are privileged to go to the teacher after hours and talk it over. Occasionally the wrong pupil is blamed for a misdemeanor, or, perhaps, punishment is inflicted for some infraction of the rules which might have been excused were opportunity given to explain circumstances. Again, oversights and apparent favoritisms are likely to occur, no matter how careful the teacher. If a child is allowed to harbor a feeling that its teacher or superior is unjust, the moral training of the school loses much force as respects that pupil. On the other hand, if the child with a real grievance is received in a reasonable and quiet mood, great confidence and trust in the teacher will be developed, and the pupil will grow up to believe, as he should, that most people mean to do the right thing. How much of the trouble of later years—even between good people—is caused by misunderstandings or mere oversights that could easily be set right by a little frankness. Often the party against whom the grievance is held is entirely unaware of the cause of offense.

HAVE YOU RECEIVED A SUBSCRIPTION BILL?

If so, and you have not yet remitted on same, kindly make it a point to do so as soon as possible. The new postoffice regulations impose an extra charge for periodicals going to subscribers in arrears, and you will save this expense by paying up as per bill rendered. We are pleased to say that most of our subscribers show their appreciation of our efforts to give Catholic teachers an interesting and helpful professional magazine of their own, by keeping their accounts paid in advance—many paying a number of years ahead. All this helps to make The Journal better, and encourages the editors to greater efforts in behalf of the teachers.

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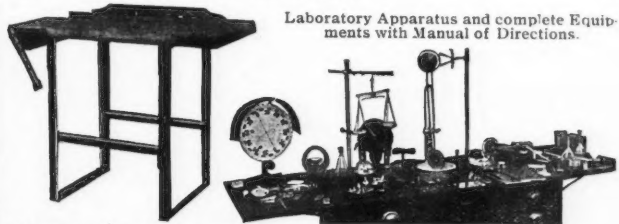
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Humor of the School Room

Little Lucy came home from school crying piteously. It was some time before the family could learn the cause of her trouble, but finally the sobbing grew less violent, and she wailed out:

"Teacher says—if I don't get my spelling lesson—she's going to make an example of me, and—she puts examples on the blackboard, and—if she puts me there, I'm—afraid the scholars will rub me out—t!"

A recent issue of "Life" contains the following amusing exaggeration of doings in "child study:"

One hundred children were handed each a hot iron.

Thirty-three boys and eighteen girls said "Ouch!"

Twenty-five girls and ten boys said "Oouch!"

Of the girls who said "Ouch!" seven had pug noses and toed in.

Thirteen boys born of foreign parents said "Oouch!"

The conclusion to be drawn from this interesting experiment will be embodied in a book and published in the Practical Science Series.

A young Frenchman in an American college was invited to a musical entertainment given by his classmates, where there were sung a number of French songs in the best American-French.

"I say, old man," observed one of the students after the entertainment, "I suppose those songs made you feel a little homesick, eh?"

"No," responded the Frenchman, "only sick."

The teacher of a second grade class in one of the large public schools, recently had some visitors and thought

she would show them what a good class she had. Calling on a bright little fellow, she said to him:

"Albert, if I gave you two cents and your father gave you three, how much would you have?"

"Seven," promptly replied Albert.

The teacher blushed painfully, but thought she would try again.

"You can't have understood me, Albert. Now, listen, and I will repeat the question. If I gave you two cents and your father three, how much would you have?"

"Seven," said Albert again, with the same promptness.

"I am surprised at you Albert," said the teacher. "How on earth would you have seven cents?"

"I got two in my pocket," answered Albert.

Tommy—"Pa, what is an equinox?"

Pa—"Why-er-ahem! For goodness' sake, Tommy, don't you know anything about mythology at all? An equinox was a fabled animal, half horse, half cow. Its name is derived from the words 'equine' and 'ox.' It does seem as if these public schools don't teach children anything nowadays!"

Teacher—"You have named all domestic animals save one. It has bristly hair, it is grimy, likes dirt, and is fond of mud. Well, Tom?"

Tom (shamefacedly)—"That's me."

Johnnie—"Did you ever see an engine wagging its ears?"

Teacher—"Now, my son, that's ridiculous."

Johnnie—"Why, haven't you heard of engineers?"

In a Chicago school a class was studying irregular plurals of nouns, when it was asked by the teacher to give the plural of "child." Then it was that little Edgar, who knew how it was at home, promptly answered "Twins."

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